

# A HANDBOOK

TO

## OLD TESTAMENT HEBREW

BY

SAMUEL G. GREEN, D.D.

THIRD EDITION

1921

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The Word of our Lord was written in this language, and as time goes on little by little you will add to your understanding of many obscure passages and you will feel a sense of assurance and undisturbed certainty about them.

May His Blessing rest upon you and your family all the days!

A HANDBOOK  
TO  
OLD TESTAMENT HEBREW  
*GREEN*



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THE RELIGIOUS TRACT SOCIETY  
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A HANDBOOK  
TO  
OLD TESTAMENT HEBREW

CONTAINING  
AN ELEMENTARY GRAMMAR OF  
THE LANGUAGE

WITH  
*READING LESSONS, NOTES ON MANY SCRIPTURE PASSAGES  
AND COPIOUS EXERCISES*

BY THE LATE  
SAMUEL G. GREEN, D.D.

AUTHOR OF  
'HANDBOOK TO THE GRAMMAR OF THE GREEK TESTAMENT'

THIRD EDITION  
REVISED BY A. LUKYN WILLIAMS, D.D.

THE RELIGIOUS TRACT SOCIETY  
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1921

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**BY FREDERICK HALL**

## PREFACE TO THE FIRST EDITION

THE following work is intended to introduce the learner to the Hebrew of the Old Testament ; affording all necessary help to the knowledge of words in their various forms and inflections, as well as of elementary syntax. Such an outline will, it is hoped, prepare the way for the study, in longer and more elaborate works, of a language, an acquaintance with which ought to be regarded as essential to candidates for the Christian ministry, as well as to those other students—a happily increasing class—who desire to learn for themselves what the Bible really is.

It may appear a truism to say that those who would understand, much more expound, the Scriptures, should be able to read them ; and though a profound knowledge of their original languages may be attainable only by the few, the ability to study critical and exegetical commentaries with intelligence is, of itself, no mean acquisition.

Much attention has been paid in this HANDBOOK to the *Orthography* of the language, without overloading this difficult subject with details of secondary importance ; and the learner is earnestly requested not to proceed to the Etymology before being able to read a Hebrew sentence with ease and fluency. The preliminary effort

will be irksome ; but success in it is essential to progress. Many students of Hebrew are continually disheartened and retarded in their work for the simple reason that they have never learned to read the language otherwise than imperfectly and haltingly. The method adopted in some Hebrew Grammars, of aiding the eye and mind of the learner by printing the Hebrew words in Roman letters is almost certain to prove a permanent hindrance to progress. Such help to the reader ought to be no more necessary in the case of Hebrew than of Greek ; only, no time or labour should be grudged at the outset to secure facility and absolute accuracy. The eye should be continually aided by the pen ; and the further stages will be comparatively easy.

In the *Etymology*, the Exercises are almost wholly confined to the rendering of Hebrew into English. It has been judged better to accustom the learner to this than to require at the outset any large amount of retranslation. But, for those who may prefer to adopt both methods simultaneously, Exercises for the rendering of English into Hebrew are provided in the latter part of the book, in great part correspondent with the Hebrew-English Exercises in the earlier. The elementary notes on *Syntax* are chiefly intended to assist the student in the Exercises and Reading Lessons, and will at the same time serve as an introduction to larger works.

The *Vocabularies* at the end are in the main simply for this book. The Hebrew-English section, however, may be found serviceable to those who wish to take up the study of the Hebrew Bible itself, in connection with the Exercises in the *Handbook* ; several words and forms of frequent occurrence being noted, of which no example occurs in this work.

The editor has made considerable use of the Exercises prepared by Dr. K. L. F. Metzger of Schönthal (*Hebräisches Uebungsbuch für Anfänger*) by arrangement with the author and publisher. He has also to acknowledge valuable assistance received from Mrs. H. A. Giles of Cambridge, daughter of the late Dr. Alfred Edersheim; from the late Rev. E. T. Gibson, for translation of the Exercises; and from the Rev. S. W. Green, M.A., Professor of New Testament Exegesis in Regent's Park College, University of London, for notes on the Reading Lessons, and the revision of the greater part of the work.

S. G. G.

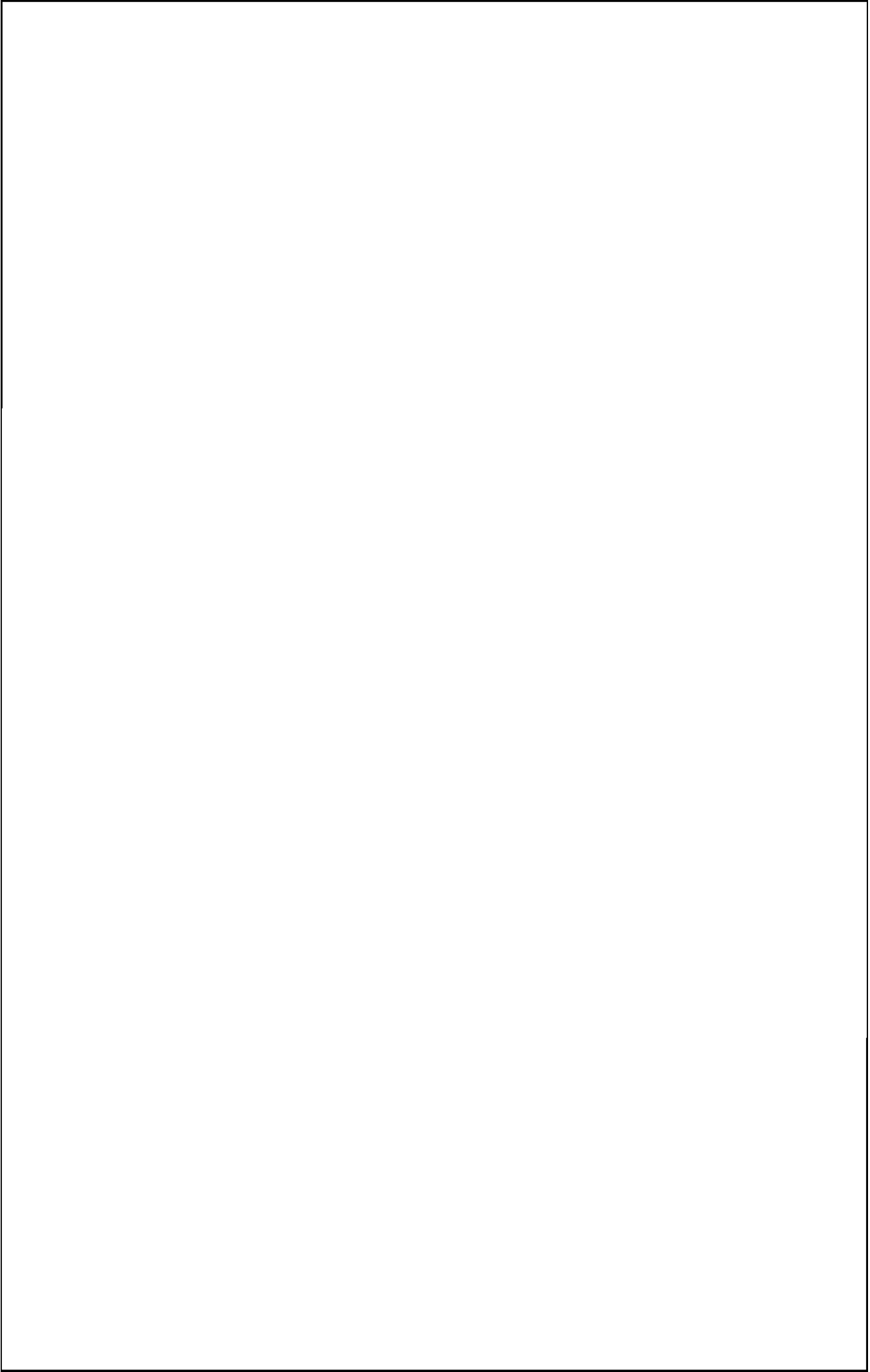
1901.

## PREFACE TO THE THIRD EDITION

IN view of the continuous demand for the late Dr. Green's *Handbook to Old Testament Hebrew*, the second edition of which is quite exhausted, it was at first proposed to issue a new edition completely revised and brought up to date. But the difficulty and expense of printing forbade this at the present time. It has therefore been thought well to issue a temporary edition from the original plates, making only such alterations as are absolutely necessary. Three pages of *Addenda et Corrigenda* have also been inserted, to include notes that are too long to set in the plates. The student will find it well to mark these in the text before he begins to use the book.

A. L. W.

Dec. 1, 1920.



# CONTENTS

|                                 | PAGE |
|---------------------------------|------|
| ADDENDA ET CORRIGENDA . . . . . | xvii |

## PART I. ORTHOGRAPHY.

|   | PAGE   |
|---|--------|
| LESSON I.                                   |        |
| ON READING HEBREW . . . . .                 | I      |
| Exercises i, ii . . . . .                   | 3      |
| LESSON II.                                  |        |
| THE ALPHABET . . . . .                      | 3      |
| LESSON III.                                 |        |
| OF THE ASPIRATES . . . . .                  | 6      |
| Exercises iii, iv, v, vi . . . . .          | 6, 7   |
| LESSON IV.                                  |        |
| OF FINAL AND 'DILATABLE' LETTERS . . . . .  | 8      |
| Exercises vii, viii . . . . .               | 9      |
| LESSON V.                                   |        |
| OF THE LONG VOWELS . . . . .                | 9      |
| Exercises ix, x, xi . . . . .               | 11, 12 |
| LESSON VI.                                  |        |
| OF THE SHORT VOWELS . . . . .               | 12     |
| Exercises xii, xiii, xiv . . . . .          | 14     |
| LESSON VII.                                 |        |
| OF THE SIMPLE SH <sup>EVA</sup> . . . . .   | 15     |
| Exercises xv, xvi . . . . .                 | 16, 17 |
| LESSON VIII.                                |        |
| OF THE COMPOUND SH <sup>EVA</sup> . . . . . | 17     |
| Exercises xvii, xviii . . . . .             | 19     |



|  | PAGE   |
|--|--------|
| LESSON IX.   |        |
| OF DAGHESH LENE AND FORTE . . . . .  | 20     |
| Exercises xix, xx . . . . .  | 22, 23 |
| LESSON X.  |        |
| OF THE QUIESCENT LETTERS . . . . .   | 23     |
| Exercises xxi, xxii . . . . .  | 24     |
| LESSON XI.   |        |
| OF SYLLABLES . . . . .   | 25     |
| Exercises xxiii, xxiv . . . . .  | 26     |
| LESSON XII.  |        |
| OF DISTINGUISHING QAMETS AND QAMETS-CHATUPH . . . . .                      | 27     |
| Exercises xxv, xxvi . . . . .  | 28     |
| LESSON XIII.   |        |
| OF THE DIVISION OF CONSONANTS: FURTIVE PATHACH, MAPPIQ,<br>RAPHĒ . . . . . | 29     |
| Exercises xxvii, xxviii . . . . .  | 30     |
| LESSON XIV.  |        |
| PECULIARITIES OF THE GUTTURALS . . . . .                                   | 31     |
| LESSON XV.   |        |
| OF METHERGH, MAQQEPH, AND THE SHORT VOWELS . . . . .                       | 31     |
| Exercise xxix . . . . .  | 33     |
| LESSON XVI.  |        |
| OF THE ACCENTS: DISTINCTIVES . . . . .                                     | 33     |
| Sentence broken up into Clauses and Sub-Clauses . . . . .                  | 36     |
| Exercise xxx . . . . .   | 37     |
| LESSON XVII.   |        |
| OF RADICAL AND SERVILE LETTERS . . . . .                                   | 37     |
| Exercise xxxi . . . . .  | 39     |
| LESSON XVIII.  |        |
| OF Q <sup>E</sup> RÎ AND K <sup>E</sup> THÎBH . . . . .                    | 40     |
| Massoretic Notes illustrated . . . . .                                     | 40-42  |
| The Name JEHOVAH . . . . .   | 41     |

PART II. ETYMOLOGY.

|   | PAGE   |
|---|--------|
| LESSON I.                                     |        |
| OF THE ARTICLE . . . . .                      | 45     |
| Exercises i, ii . . . . .                     | 46     |
| LESSON II.                                    |        |
| NOUNS: THEIR CLASSES AND GENDER . . . . .     | 46     |
| Exercises iii, iv . . . . .                   | 47, 48 |
| LESSON III.                                   |        |
| NOUNS: NUMBER . . . . .                       | 48     |
| Exercises v, vi . . . . .                     | 49     |
| LESSON IV.                                    |        |
| NOUNS: CASE . . . . .                         | 49     |
| Prefix Prepositions: Paradigm . . . . .       | 51     |
| Exercises vii, viii . . . . .                 | 52     |
| LESSON V.                                     |        |
| NOUNS: DECLENSION . . . . .                   | 52     |
| LESSON VI.                                    |        |
| NOUNS: DECLENSION: VOWEL CHANGES . . . . .    | 54     |
| Exercise ix (Pronominal Suffixes) . . . . .   | 56     |
| LESSON VII.                                   |        |
| NOUNS: THE FIRST THREE DECLENSIONS . . . . .  | 56     |
| Paradigms . . . . .                           | 58     |
| Exercise x . . . . .                          | 58     |
| LESSON VIII.                                  |        |
| NOUNS: THE SECOND THREE DECLENSIONS . . . . . | 59     |
| Paradigms . . . . .                           | 60     |
| Exercise xi . . . . .                         | 61     |
| LESSON IX.                                    |        |
| NOUNS: FEMININE . . . . .                     | 61     |
| Nouns: Irregular . . . . .                    | 62     |
| LESSON X.                                     |        |
| NOUNS: PRONOMINAL SUFFIXES . . . . .          | 63     |
| Examples of Nouns with Suffixes . . . . .     | 64     |
| Exercise xii . . . . .                        | 65     |

|  | PAGE |
|--|------|
| LESSON XI.                                   |      |
| ADJECTIVES: DEGREES OF COMPARISON . . . . .  | 65   |
| Exercise xiii . . . . .                      | 67   |
| LESSON XII.                                  |      |
| PRONOUNS: PERSONAL . . . . .                 | 67   |
| Table of Personal Pronouns . . . . .         | 68   |
| Particles with Pronominal Suffixes . . . . . | 69   |
| Exercise xiv . . . . .                       | 70   |
| LESSON XIII.                                 |      |
| PRONOUNS: DEMONSTRATIVE . . . . .            | 71   |
| INTERROGATIVE . . . . .                      | 71   |
| RELATIVE . . . . .                           | 72   |
| Exercise xv . . . . .                        | 72   |
| LESSON XIV.                                  |      |
| THE VERB: GENERAL SCHEME . . . . .           | 73   |
| Scheme of the Conjugations . . . . .         | 74   |
| Affirmatives of the Perfect . . . . .        | 75   |
| Affirmatives of the Imperfect . . . . .      | 76   |
| LESSON XV.                                   |      |
| THE VERB: QAL . . . . .                      | 76   |
| Paradigm . . . . .                           | 77   |
| Exercise xvi . . . . .                       | 78   |
| LESSON XVI.                                  |      |
| THE VERB: NIPHAL . . . . .                   | 80   |
| Paradigm . . . . .                           | 81   |
| Exercise xvii . . . . .                      | 82   |
| LESSON XVII.                                 |      |
| THE VERB: PIEL AND PUAL . . . . .            | 82   |
| Paradigms . . . . .                          | 83   |
| Exercise xviii . . . . .                     | 84   |
| LESSON XVIII.                                |      |
| THE VERB: HITHPAEL, HIPHIL, HOPHAL . . . . . | 84   |
| Paradigm of Hithpael . . . . .               | 85   |
| Paradigms of Hiphil and Hophal . . . . .     | 86   |
| Exercise xix . . . . .                       | 87   |

## LESSON XIX.

|  |    |
|--|----|
| RECAPITULATION: HOW TO IDENTIFY VERBAL ROOTS . . . . . | 89 |
| Table of 3rd pers. sing. in all Conjugations . . . . . | 90 |
| Exercise xx . . . . .                                  | 91 |

## LESSON XX.

|   |    |
|---|----|
| MOODS AND TENSES: JUSSIVE AND COHORTATIVE IMPERFECT: <i>Vav</i> |    |
| CONSECUTIVE . . . . .   | 92 |
| Exercise xxi . . . . .  | 96 |

## LESSON XXI.

|   |     |
|---|-----|
| THE VERB WITH PRONOMINAL SUFFIXES . . . . . | 97  |
| Table of Suffixes . . . . .                 | 98  |
| Exercise xxii . . . . .                     | 100 |

## LESSON XXII.

|   |          |
|---|----------|
| SUFFIX-FORMS WITH <i>Nun</i> EPENTHETIC . . . . . | 101      |
| Exercises xxiii, xxiv . . . . .                   | 101, 102 |

## LESSON XXIII.

|  |          |
|--|----------|
| WEAK VERBS: VERBS WITH GUTTURALS . . . . . | 103      |
| Tabular Summary . . . . .                  | 107      |
| Exercises xxv, xxvi, xxvii . . . . .       | 108, 109 |

## LESSON XXIV.

|                                    |          |
|------------------------------------|----------|
| CONTRACTED VERBS . . . . .         | 110      |
| Verbs <i>Pe Nun</i> . . . . .      | 110      |
| Verbs <i>Double Ayin</i> . . . . . | 111      |
| Tabular Summary . . . . .          | 113      |
| Exercises xxviii, xxix . . . . .   | 113, 114 |

## LESSON XXV.

|  |          |
|--|----------|
| WEAK VERBS: QUIESCENT VERBS, I . . . . . | 115      |
| Verbs <i>Pe Aleph</i> . . . . .          | 115      |
| Verbs <i>Pe Yodh</i> . . . . .           | 116      |
| Tabular Summary . . . . .                | 118      |
| Exercises xxx, xxxi . . . . .            | 118, 119 |

## LESSON XXVI.

|   |     |
|---|-----|
| WEAK VERBS: QUIESCENT VERBS, II . . . . . | 120 |
| Verbs <i>Ayin Vav</i> . . . . .           | 120 |
| Verbs <i>Ayin Yodh</i> . . . . .          | 121 |
| Tabular Summary . . . . .                 | 122 |
| Exercise xxxii . . . . .                  | 123 |

## LESSON XXVII.

|   |          |
|---|----------|
| WEAK VERBS: QUIESCENT VERBS, III . . . . .  | 124      |
| Verbs <i>Lamedh Aleph</i> . . . . .         | 124      |
| Verbs <i>Lamedh He</i> . . . . .            | 125      |
| The Substantive Verb <i>הָיָה</i> . . . . . | 126      |
| Tabular Summary . . . . .                   | 127      |
| Exercises xxxiii, xxxiv . . . . .           | 127, 128 |

## LESSON XXVIII.

|   |     |
|---|-----|
| NOUN FORMATION: NOUNS FROM WEAK VERBS . . . . . | 129 |
| Monosyllabic Nouns . . . . .                    | 130 |
| Dissyllabic Nouns . . . . .                     | 131 |
| Noun Preformatives . . . . .                    | 132 |
| Exercise xxxv . . . . .                         | 133 |

## LESSON XXIX.

|                            |     |
|----------------------------|-----|
| THE NUMERALS . . . . .     | 134 |
| 1. The Cardinals . . . . . | 134 |
| 2. The Ordinals . . . . .  | 136 |
| Exercise xxxvi . . . . .   | 138 |

## LESSON XXX.

|                           |     |
|---------------------------|-----|
| THE PARTICLES . . . . .   | 139 |
| Adverbs . . . . .         | 139 |
| Prepositions . . . . .    | 143 |
| Conjunctions . . . . .    | 144 |
| Interjections . . . . .   | 145 |
| Exercise xxxvii . . . . . | 145 |

## PART III. READING LESSONS AND EXERCISES.

## CHAPTER I.

|  |     |
|--|-----|
| NOTES ON SYNTAX . . . . .                | 149 |
| Subject, Copula, and Predicate . . . . . | 149 |
| Verb and Object . . . . .                | 151 |
| Tenses and Moods . . . . .               | 152 |
| Nouns . . . . .                          | 155 |
| Adjectives . . . . .                     | 158 |
| Pronouns Personal and Relative . . . . . | 161 |
| Connection of Clauses . . . . .          | 162 |

CHAPTER II.

|   |     |
|---|-----|
| READING LESSONS, WITH NOTES . . . . .     | 164 |
| Preliminary Note on the Accents . . . . . | 164 |
| THE BOOK OF RUTH . . . . .                | 167 |

CHAPTER III.

SELECT PSALMS, WITH BRIEF NOTES:—

|  |     |
|--|-----|
| Parallelism in Hebrew Poetry . . . . . | 184 |
| Psalm i . . . . .                      | 185 |
| xix . . . . .                          | 186 |
| xxiii . . . . .                        | 188 |
| xxiv . . . . .                         | 189 |
| xxix . . . . .                         | 190 |
| lxxx. 9-20 . . . . .                   | 191 |
| lxxxiv . . . . .                       | 193 |

CHAPTER IV.

|   |     |
|---|-----|
| PASSAGES FROM JOB, PROVERBS, AND ISAIAH . . . . . | 194 |
| Job iv. 12-21 . . . . .                           | 194 |
| xxviii . . . . .                                  | 196 |
| Proverbs xxxi. 10-31 . . . . .                    | 199 |
| Isaiah v. 1-7 . . . . .                           | 201 |
| xxxv . . . . .                                    | 202 |

CHAPTER V.

|  |     |
|--|-----|
| PASSAGES FROM THE HEBREW NEW TESTAMENT . . . . . | 203 |
| Matthew v. 1-12 (The Beatitudes) . . . . .       | 204 |
| vi. 9-13 (The Lord's Prayer) . . . . .           | 205 |
| John xv. 1-9 (The True Vine) . . . . .           | 206 |
| Acts xiii. 16-26 . . . . .                       | 207 |
| 1 Corinthians xiii . . . . .                     | 208 |
| Hebrews i . . . . .                              | 210 |
| xii. 18-29 . . . . .                             | 211 |

CHAPTER VI.

|  |     |
|--|-----|
| UNPOINTED PASSAGES, TO BE TRANSCRIBED AND TRANSLATED . . . . .       | 213 |
| Divine Promises and Warnings to Solomon . . . . .                    | 213 |
| Fulfilment of Divine Threatenings against Judah . . . . .            | 215 |
| Early Christianity described . . . . .                               | 216 |
| Extract from Ecclesiasticus (newly-discovered Fragments) . . . . .   | 219 |
| Sayings of the Jewish Fathers ( <i>Pirgê Aboth</i> ), 1-12 . . . . . | 220 |

## CHAPTER VII.

|  |         |
|--|---------|
| ENGLISH-HEBREW EXERCISES . . . . .                 | 226     |
| Exercises on the Etymology (Ex. i-xviii) . . . . . | 226-237 |
| Paraphrase of Genesis xi (Ex. xix) . . . . .       | 237     |
| „ „ Genesis xxiv (Ex. xx) . . . . .                | 238     |
| David's Victory (Ex. xxi) . . . . .                | 238     |
| Psalm cli from the LXX (Ex. xxii) . . . . .        | 239     |
| Wisdom of Solomon iii. 1-9 (Ex. xxiii) . . . . .   | 240     |
| Ecclesiasticus xxiv. 1-12 (Ex. xxiv) . . . . .     | 241     |
| 1 Maccabees ii. 49-70 (Ex. xxv) . . . . .          | 242     |
| Hymn of Rebecca the Jewess (Ex. xxvi) . . . . .    | 243     |

---

|                     |     |
|---------------------|-----|
| PARADIGMS . . . . . | 245 |
|---------------------|-----|

## VERBS: Comparative Paradigms:—

|  |          |
|--|----------|
| Qal . . . . .                            | 246-249  |
| Niphal . . . . .                         | 250, 251 |
| Piel . . . . .                           | 252, 253 |
| Pual . . . . .                           | 254, 255 |
| Hiphil . . . . .                         | 256, 257 |
| Hophal . . . . .                         | 258, 259 |
| Hithpael . . . . .                       | 260, 261 |
| Paradigm of Verb with Suffixes . . . . . | 262, 263 |
| Paradigms of NOUNS . . . . .             | 264-272  |

## VOCABULARIES:—

|                              |     |
|------------------------------|-----|
| I. Hebrew-English . . . . .  | 273 |
| II. English-Hebrew . . . . . | 297 |

## INDICES:—

|                                      |     |
|--------------------------------------|-----|
| Proper Names . . . . .               | 308 |
| Books of the Old Testament . . . . . | 310 |
| Alphabetical Index . . . . .         | 311 |

## ADDENDA ET CORRIGENDA

- p. 12, l. 5 from bottom. (*Qomets* or) *Qamets chatuph*. The student is advised to use the latter term only.
- p. 14, l. 7 from top. *YHVH*. These are the consonants of the sacred name, which is probably to be vocalized *YaHVeH*. The vocalization *Jehovah* is not found earlier than 1518 A. D.
- p. 16, l. 8 from top. **Except**, &c. The example given is mistaken, for the *methegh* in לְהִיּוֹת is probably due to the fact that a syllable ending in an aspirate contains some emphasis. Another only apparent exception to the rule occurs when a Daghesth forte is implicit, e. g. הֶלְלוּם, for הִלְלוּם.
- p. 22, on § 38 (b). After the article the Daghesth is inserted when a ה or ע follows the י, e. g. הַיְהוּדִים the Jews, הַיְעִיפִים the weary. But very rarely in other cases.
- p. 25, § 47. (2). Add (3) **Half-open syllables** (the existence of which is denied by some scholars) are syllables made in course of word-formation. They have a short unaccented vowel, and the following **Sheva** moves slightly, e. g. יִשְׂרָאֵל, which is 'formed' from יִשְׂרָאֵל.
- p. 27, § 53. (3). Add (4) When the syllable is followed by Maqqeph and has not Methegh, e. g. כֹּל (kol) but שָׁת (shāth). But see below on p. 31.
- p. 27, l. 9 from bottom, after (§ 48. 3). Add, but בָּתִּים (houses) is an exception (*bāttim*, not *bottim*).
- p. 31, § 66. It should be noted that the so-called rules about Methegh hold good for printed Bibles only. The best manuscripts largely ignore them.
- p. 31, last line. Also to distinguish defective long chireq from short chireq, e. g. יִרְאוּ they shall fear, but יִרְאוּ they shall see.
- p. 32, line 2. Add (3) Also with some forms of הִיָּה and הִיָּה, e. g. לְהִיָּה (*vide supra*), יְהִיָּה.
- p. 33, § 76. Add (c) To guide the cantillation in the synagogue worship.
- p. 34. See on p. 184.



p. 45. § 105. The following Table may be useful :—

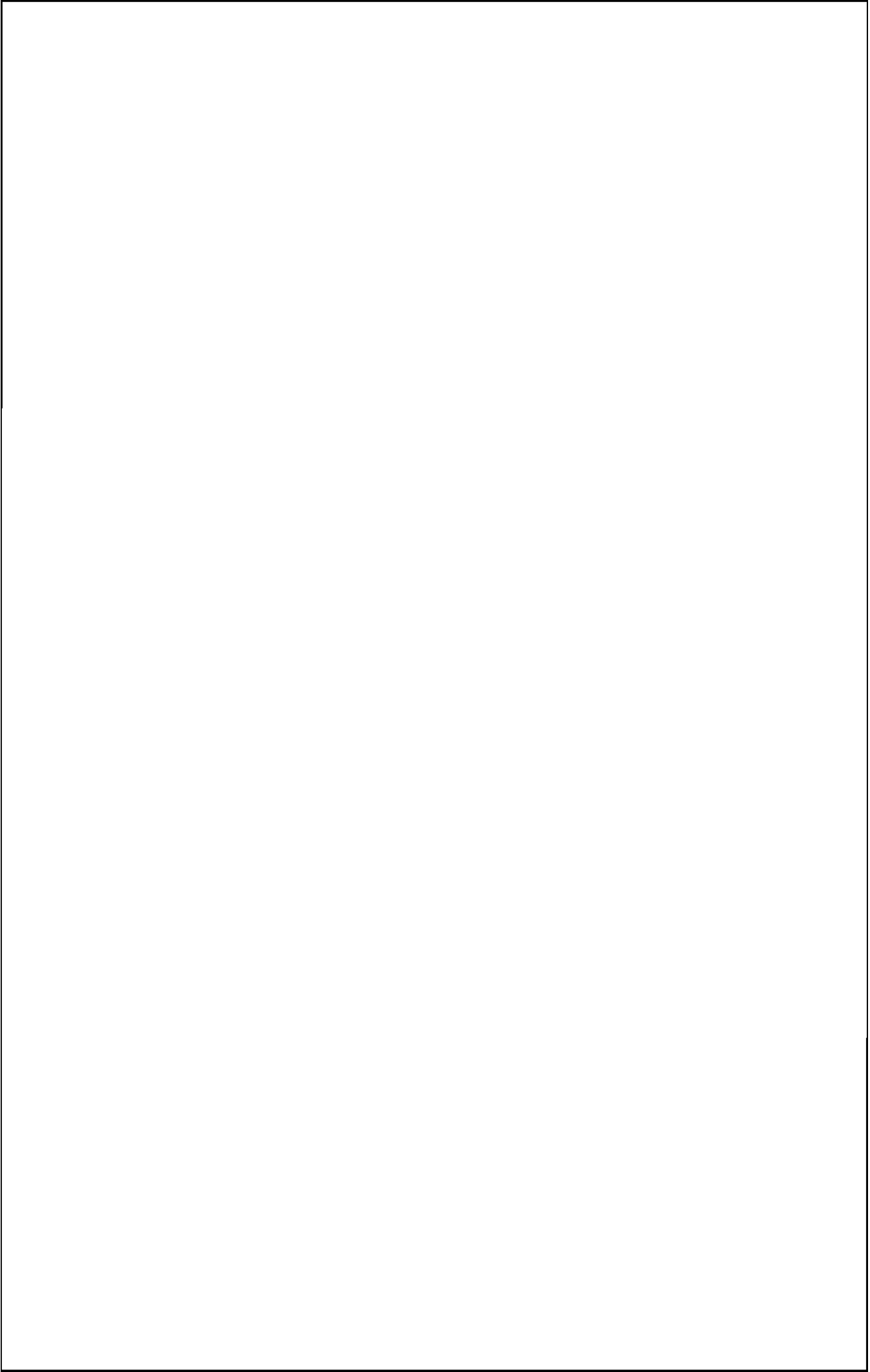
*The Article before Gutturals.*

| INITIAL. | WITH VOWEL OTHER<br>THAN QAMETZ. | WITH QAMETZ. |             |
|----------|----------------------------------|--------------|-------------|
|          |                                  | ACCENTED.    | UNACCENTED. |
| א, ר     | אֲ                               | אֲ           | אֲ          |
| ע        | עֲ (rarely אֲ)                   | עֲ           | עֲ          |
| ה        | הֲ (rarely אֲ)                   | הֲ           | הֲ          |
| ח        | חֲ                               | חֲ           | חֲ          |

For the pointing of the Article before י see above, p. 22.

- p. 48, l. 7 from bottom. After עֲבָרִים add, and עֲבָרִים.
- p. 66, l. 3 from top. After 'itself' add , when so used,
- p. 69, after note (1). Add (1\*) עִם (*with*) is declined עִמִּי (עִמְרִי), עִמְךָ (p. f. עִמְךָ), עִמָּה, עִמָּנו, עִמָּם, עִמָּם, and עִמָּם.
- p. 71, § 184. Add, Demonstrative pronouns very rarely take the article when the substantive is determined only by a suffix, בְּכַחַךְ זֶה, Judg. vi. 14.
- p. 77, ll. 5, 6. With ב, כ the Sh'eva of the Inf. Constr. may be regarded as moving; with ל as quiescent, e. g. בְּפִתַח but לְפִתַח.
- p. 78, before Exercise xvi. Add, For the English-Hebrew exercises on this and the following Lessons, see pp. 226 sqq.
- p. 80, § 201. Philologically the characteristic form of the Niphal is explained as being due to two sources, (1) a prepositive *na*, attenuated to *ni*; (2) a later proclitic *in* (Gesenius-Kautzsch, *Grammar*, § 51 a).
- p. 88, l. 3 of Hebrew. אֶתְפָּאֵר, pausal form of Hithp. in imperfect, 'I will glorify myself'.
- p. 96, l. 15, the imperfect. Add, Vav Consecutive does not affect the vocalization of the perfect. For the many exceptions to the accent being thrown forward see Driver, *Hebrew Tenses*, § 110.
- p. 98, l. 9. **They all take the tone.** This is misleading; הֵן, הוּן, נוּן, נִי never take it.
- p. 99, l. 3 from bottom. Add, *Observation.* In Imperfects and Imperatives with — this becomes — (long Qametz) before suffixes; e. g. וְיִלְבָּשׁוּ, וְיִלְבָּשׁוּנִי; וְשָׁלַח, וְשָׁלַחנִי.

- p. 100, l. 7. Read *Obs.* With the infinitive the objective verbal suffix is almost confined to the 1st person sing. Otherwise the possessive form is used for the object.
- p. 107, l. 15. Add, Hence we may distinguish between לָקַחַת (to take) and לָקַחַתָּ (Ezek. xxii. 12, Ginsburg, *thou hast taken*).
- p. 119, bottom line. וַיִּשְׁרְנָה. This stands for וַיִּשְׁרְנָהּ. The first י is instead of ת, as regularly in Arabic.
- p. 122, bottom. Add Hiph. partic. מִפְקִיד, מִקִּים.
- p. 144, l. 5 from bottom. כִּי אֵם. This does not mean 'if not'. It often means 'except' or 'but', or, after an oath, 'surely'.
- p. 153, l. 8 from bottom. יִרְדֶּף. A strange form of the imperf. Qal, perhaps developed from יִרְדֹּף.
- p. 155, l. 2 from bottom. *rare.* Add, and may be explained as really the singular ('my Maker'), the י being part of the root.
- p. 180, l. 2 from bottom. *the semi-guttural* ר. Add, The form might be Qal or Hiphil, but the context here decides for the former.
- p. 184, l. 5 from bottom. In these books the double accent 'ôleh wyôrêd ( , ' ) is a stronger disjunctive than *athnach*, e.g. Ps. xxix. 9.
- p. 203. *Chapter V.* The young student who desires to acquire a good Biblical style in Hebrew is advised to omit pp. 203-213, and pp. 216-226.
- p. 217, bottom line. For הַצֵּלָה read הַצִּלָּה.
- p. 224, l. 6 from the bottom of the Hebrew. הַמָּקוֹם, the Place, i. e. God.
- p. 270, l. 4 from bottom of Table. בְּרִפְת. Observe the *Daghesh lene* in the כ of the construct singular only.



# PART I.

## ORTHOGRAPHY.

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### LESSON I.

#### ON READING HEBREW.

1. Words and Sentences in the Hebrew Language are **written and read from right to left.**

Thus, the word we should read as LOT, would in Hebrew be written TOL; HAM, MH<sub>a</sub>; KORAH, HR<sub>a</sub><sup>o</sup>K.

2. From the examples given above it will be gathered:—

(a) That the Consonants are always written on the line;

(b) That the Vowels are written, sometimes on the line, sometimes above, and sometimes below it.

(c) That the Consonant standing immediately to the right of, below (to the right), or immediately above the Vowel, is *first* sounded, and the Vowel *after* it.

3. The Hebrew Alphabet consists of 22 letters, all of which are **Consonants**. There is no distinction between *capital* and *small* letters.

4. Originally Hebrew was written without vowels, but later, for the more accurate preservation of Hebrew literature, at a

time when Hebrew was ceasing to be a spoken language, a system of signs was introduced to fix the vowel-sounds (§ 17). These signs, which are the vowels, or rather *vowel-points*, are placed (as we have seen) *below*, *above*, or *in* the letters after which they are sounded.

5. The vowel-sounds are **ten** in number, viz. :—

A long, as *a* in father.

E long, as *a* in fate.

I long, as *ee* in feel.

O long, as *o* in foam.

U long, as *oo* in food.

A short, as *a* in lad.

E short, as *e* in pen.

I short, as *i* in pin.

O short, as *o* in pond.

U short, as *u* in but.

6. *A* long and short, *E* long and short, *I* long and short, *O* short, and *U* short are all written *below* their consonants.

As *Haran* NR<sub>a</sub>H<sub>a</sub>; *Debir* R<sub>i</sub>B<sub>e</sub>D; *Joktan* N<sub>a</sub>T<sub>a</sub>K<sub>o</sub>J, etc.

7. *O* long is written *above*, and immediately to the left of its consonant; and *U* long *inside* the consonant *Vav*, corresponding to our English *v*. Sometimes also the *O* long stands above the consonant *Vav*.

8. When *U* long stands within *Vav*, or *O* long above *Vav* not having another vowel below it, this consonant *Vav* is **silent**, and only the *U* or the *O* is audible.

Thus, *Ruth* is written HT<sup>o</sup>VR; *Lo*, V<sup>o</sup>L.

9. But when the *Vav* has not only a long *O* above it, but another vowel-point either (1) *below* or (2) *before* it, it is sounded as *V*, and takes its true place as a consonant, being pronounced before the vowel standing under it.

Thus, *Koveh* is written H<sup>o</sup>V<sub>e</sub>K.

**Exercise i.**

[The student must remember that each *line*, as well as each *word*, is read from right to left.]

Write as in English :—

.Z<sup>v</sup>B 7 .G<sup>o</sup>G 6 .N<sup>s</sup> 5 .R<sup>n</sup> 4 .L<sup>b</sup> 3 .N<sup>d</sup> 2 .R<sup>b</sup> 1  
 .N<sup>v</sup>MR<sup>e</sup>H 12 .HP<sup>a</sup>Z<sup>i</sup>M 11 .DR<sup>o</sup>M<sup>n</sup> 10 .RB<sup>e</sup>H 9 .HR<sup>o</sup>K 8  
 .L<sup>a</sup>GL<sup>i</sup> 17 .BV<sup>o</sup>GS<sup>e</sup> 16 .MV<sup>o</sup>HN<sup>a</sup> 15 .H<sup>o</sup>V<sup>a</sup>H<sup>e</sup>J 14 .TV<sup>o</sup>L 13  
 .H<sup>a</sup>HL<sup>i</sup>B 22 .N<sup>o</sup>VR<sup>e</sup>BH 21 .H<sup>a</sup>PL<sup>i</sup>Z 20 .DV<sup>i</sup>D<sup>a</sup> 19 .HP<sup>a</sup>Z<sup>i</sup>R 18  
 .HR<sup>o</sup>V<sup>a</sup>BD<sup>e</sup> 25 .KR<sup>a</sup>B<sup>a</sup> 24 .RZ<sup>e</sup>G<sup>e</sup> 23

**Exercise ii<sup>1</sup>.**

Write as the above :—

1. HaM. 2. BeN. 3. DOR (i. 8). 4. HUR (i. 8). 5. HaDaD.  
 6. ZUR (i. 8). 7. TaMaR. 8. SaTaN. 9. MaRaH. 10. SeNeH.  
 11. PeLeG. 12. NOGaH (i. 8). 13. ZaDOK (i. 8). 14. ZiKLaG.  
 15. MeRaB. 16. RUTH. 17. LeBaNON (i. 8). 18. SiHON  
 (i. 8). 19. ZaLMONaH (i. 8). 20. MeRiBaH. 21. DeBiR.  
 22. NUN (i. 8). 23. DiBON-GaD (i. 8). 24. NeBa'T. 25. NOB  
 (i. 8). 26. BeN-HaDaD. 27. MeNaHeM. 28. PeDaHZUR  
 (i. 8). 29. PeDaHeL. 30. PUL (i. 8).

**LESSON II.****THE ALPHABET.**

10. Subjoined is a Table of the Hebrew Alphabet. Column A gives the *form* of the letters; B their names; C the symbols used to represent them in the following exercises; D their nearest English equivalent in pronunciation; and E their numerical value.

<sup>1</sup> The notes in the Exercises refer to previous Lessons.

TABLE I. CONSONANTS.

| A.<br>FORM.                           | B.<br>NAME.      | C.<br>SIGN.    | D.<br>ENGLISH<br>EQUIVALENT. | E.<br>NUMERICAL<br>VALUE. |
|---------------------------------------|------------------|----------------|------------------------------|---------------------------|
| א                                     | Aleph            | '              | (see note C)                 | 1                         |
| ב <sup>1</sup>                        | Bêth             | b, bh          | b, bh                        | 2                         |
| ג <sup>1</sup>                        | Gîmel            | g, gh          | g (hard), gh                 | 3                         |
| ד <sup>1</sup>                        | Dāleth           | d, dh          | d, dh                        | 4                         |
| ה                                     | Hē               | h              | h                            | 5                         |
| ו                                     | Vāv <sup>3</sup> | v <sup>3</sup> | v <sup>3</sup>               | 6                         |
| ז                                     | Zayin            | z              | z                            | 7                         |
| ח                                     | Chêth            | ch             | ch (soft)                    | 8                         |
| ט                                     | Têth             | ṭ              | t                            | 9                         |
| י                                     | Yodh             | y              | y (j)                        | 10                        |
| כ <sup>1</sup> , final ך <sup>2</sup> | Kaph             | k, kh          | c (hard), k, kh              | 20                        |
| ל                                     | Lāmedh           | l              | l                            | 30                        |
| מ, final ם <sup>2</sup>               | Mêm              | m              | m                            | 40                        |
| נ, final ן <sup>2</sup>               | Nûn              | n              | n                            | 50                        |
| ס                                     | Sāmech           | s              | s                            | 60                        |
| ע                                     | Ayin             | '              | (see note C)                 | 70                        |
| פ <sup>1</sup> , final ף <sup>2</sup> | Pē               | p, ph          | p, ph                        | 80                        |
| צ, final ץ <sup>2</sup>               | Tsādhê           | s, ts          | z, ts                        | 90                        |
| ק                                     | Qōph             | q              | k                            | 100                       |
| ר                                     | Rêsh             | r              | r                            | 200                       |
| שׁ or שׂ                              | Shîn or Sîn      | sh, s          | sh, s                        | 300                       |
| ת <sup>1</sup>                        | Tāv              | t, th          | t, th                        | 400                       |

<sup>1</sup> For special properties of these six letters, see Lessons III and IX.<sup>2</sup> See Lesson IV.      <sup>3</sup> Often written *Wav* or *Waw* (the German *w*).

## Notes on various Letters.

A. The *ch* sound of *Cheth* is always soft and sharp; pronounced as that in the Scotch *loch* or the German *mich*. *Gimel* (g) is always hard, as in *gale*; never soft, as in *gem*.

B. The student should distinguish carefully the forms of the following letters:—

ב *Beth* and כ *Kaph*. The *Beth* is squared, the *Kaph* rounded.

ג *Gimel* and נ *Nun*. The under-stroke of the *Gimel* is broken, while that of the *Nun* is joined at right angles to its perpendicular side.

ו *Vav* and ז *Zayin*. The upright stroke of the *Vav* is straight, while that of the *Zayin* is twisted. ׀ final goes below the line.

ה *He* and ח *Cheth*. The left perpendicular stroke of the *He* is divided from, while that of the *Cheth* is joined to, the rest of the letter.

ד *Daleth* and ר *Resh*. The *Daleth* is squared, the *Resh* rounded.

שׁ *Shin* and שׂ *Sin*. These are regarded as one letter. When the dot above stands on the right-hand side, the letter is *Shin*, and sounded *sh*; but when this dot is on the left-hand side, the letter is *Sin*, and pronounced *s*. Thus שְׁלֵחַ is read *Shalah*, but שִׁלַּח *Salah*.

C. The two letters א *Aleph* and ע *Ayin* have no true equivalent sound in English, and are practically unsounded. In transliteration they are represented by the smooth breathing ' (*spiritus lenis*) for א (except when it quiesces in a vowel, see Lesson X), and by the rough breathing ' (*spiritus asper*) for ע.

D. *Ayin*, according to the pronunciation of some nationalities, has a nasal sound, approaching *gn* or *ng*, while the LXX makes it Γ (g) in the word עִמּוֹרָה *Amorah* (*Gomorrha*). But by English scholars *Ayin* is very often left unpronounced. In fact, there can now be laid down no exact distinction of sound between the letters *Aleph* and *Ayin*, though undoubtedly such distinction originally existed.



## LESSON III.

## OF THE ASPIRATES.

11. The six letters marked <sup>(1)</sup> in column A of the Alphabetical Table, viz. ב, ג, ד, כ, פ, and ת, may be sounded in two different ways :—

- (a) When *no dot* stands in them, they are pronounced with a faint aspiration. In this case, *Beth* is pronounced *Bheth* (the *b* sound being aspirated as *bh*, nearly = *v*). *Kaph* loses its hard sound, and becomes *Khaph* (*kh* soft, almost as in *Cheth*). *Pe* is *Phe* (*ph* instead of *p*). *Thav* has the *th* sound, as in the English *thought*. The omission of the dot in the two letters *Gimel* and *Daleth* softens the *g* and *d* to *gh*, *dh*, but the difference in sound is hardly perceptible.

Thus, בַּת is *bath*, but בֶּת *vath*; כִּי *khi*, פִּי *phi*.

- (b) When the dot, known by the name of **Daghesh Lene**, stands in one of these six letters, the consonant loses its aspiration. And in this case *Beth* is *b*; *Kaph*, *k* or *c* hard; *Pe*, *p*; *Thav*, *t*.

The dot is generally found standing in one of these six letters at the **beginning**, **not at the close** of a word or syllable; but see § 25 *d* (2).

12. Hebrew grammarians, in order to aid students in remembering these changes, have combined the six letters into the mnemonic word **B<sup>e</sup>ghadhk<sup>e</sup>phath**, in Hebrew characters, בִּגְדִּחְכֵּפֶת.

## Exercise iii.

Read and put into English characters the following :—

1. אב : 2. גִּד : 3. הֶר : 4. דֶּר : 5. לֵב : 6. בֶּן :  
 7. אֵלָה : 8. אֶסָּא : 9. דִּוֵּד : 10. נִדְּב : 11. נֶר :  
 12. סִדְּר : 13. שֶׁרָה : 14. צֵלָק : 15. נִתָּן : 16. פֶּרְמֵל :  
 17. אֲרוֹנָה : 18. יְהוֹה : 19. רֶשׁ : 20. עֵת : 21. פֶּתַח :  
 22. יִשְׂרָאֵל : 23. צֶר : 24. שְׁלֹמֹה :

**Exercise iv.**

Put into Hebrew characters, as the above:—

1. DaN. 2. RaBh. 3. QISh (י. § 19 B). 4. SaRaH. 5. BeN.
6. ShaRON (i. 8). 7. MeTh. 8. DaQ. 9. HaGhaH. 10. TheRaH.
11. RaChaBh. 12. KOR (i. 8). 13. GiLGaL. 14. DaViDh.
15. MoSheH. 16. BaRaDh. 17. GaMaL. 18. DaMeSheQ.
19. TaRaDh. 20. JaBhaL. 21. VaV. 22. ZaYiN (י).
23. CheBhRON (i. 8). 24. LUDh. 25. NUN. 26. PaRaSh.
27. \$aDaQ. 28. QaLaL.

**Exercise v (Reading).**

We give here a few verses written in Hebrew Consonants, with interlinear pronunciation of the words. The student must be careful to distinguish the difference of sound caused by the presence or absence of *Daghesh Lene*. Each syllable must be fully sounded, and the vowels pronounced according to Lesson I. 5. The transliteration is according to column C of the Table in Lesson II (p. 4).

1. דִּבֶּר אֲדֹנָי שָׁמַיִם נֶעֱשׂוּ  
na-'asu sha-mayim Ado-nai bi-dhebbhar 1.

2. גֵּר אֲנִי ; כִּי גֵר אֲנִי  
'a-nokhi gher ki ; 'a-nokhi ger 2.

3. דֹּר לְדֹר . דִּלְפָּה נִפְשִׁי  
naph-shi da-lephah ledhor. dor 3.

4. כִּי זָכַר אֶת דְּבַר קֹדֶשׁ  
kodh-sho dhebbhar 'eth zakhar ki 4.

5. פִּי פִּעֲרָתִי וְאֶשְׁאֵפָה  
va'esh'aphah pha-'arti pi 5.

6. תַּעֲתִי כֶּסֶה אֲבֹד  
'obhedh keseh ta-'ithi 6.

**Exercise vi.**

Write in English characters (Table I, column C):—

1. גִּמְרָה : 2. מִגֹּג : 3. כּוֹשׁ : 4. חַת : 5. עֶבֶד :

6. פֶּלֶג : 7. דִּקְלָה : 8. אֲבִי : 9. נֶדֶב : 10. תַּחַת : 11. גֵּת :  
 12. גֹּעַ : 13. בָּצָר : 14. גֵּר : 15. תּוֹלַע : 16. צָבָא :  
 17. בָּלַע : 18. דּוֹר : 19. תּוֹפֵל : 20. אֲשַׁבֵּל : 21. כְּרָמִי :  
 22. פֶּתְרוֹס : 23. יִפְלֹט : 24. צוֹפֵחַ : 25. בָּכָר : 26. פָּנָה :  
 27. כְּנַעַן : 28. תְּרִשִׁישׁ : 29. פָּרַס : 30. טָפַל : 31. קָדָר :  
 32. מָכַר : 33. עֲבָדוּ : 34. אֵת : 35. בִּירָאָה : 36. כִּי :  
 37. פִּשְׁעִי : 38. אֲבִי :

## LESSON IV.

### OF FINAL AND 'DILATABLE' LETTERS.

13. The five letters marked (2) in column A of the Alphabetical Table assume a different form when they stand at the *end* of words, where (as Finals) they are thus written: *Kaph* (כ) ; *Mem* (מ) ; *Nun* (נ) ; *Pe* (פ) ; and *Tsadhe* (צ) .

14. The difference in the form of the Finals is of great service to the student. For, standing as they always do at the end of words, they serve as landmarks in passages where whole lines are written without any break in the letters.

15. Like *Beghadhkephath*, the Finals are combined into one word by Hebrew grammarians, who term them *Kamnephets*, in Hebrew characters כַּמְנֶפֶט.

16. Certain letters are enlarged where necessary to fill out a line, as words cannot be divided. These *literae dilatabiles* are א ה ל ס ת .

### EXAMPLES.

מ and ם . . . עֲמֵל, 'amel, a labourer ; . . עַם, 'am, people.

נ and ן . . . אֲנִי, 'ani, I ; . . . עָנָן, 'anan, a cloud.

פ and ף . . . אֶפֶד, 'ephodh, an ephod ; . . אָף, 'aph, a nostril.

צ and ץ . . . עֲצָה, 'eshah, counsel ; . . . עֵץ, 'esh, a tree.

## Exercise vii.

Write in English characters:—

1. בֵּד : 2. הֶם : 3. גֵּן : 4. כָּף : 5. מֵץ : 6. מֵלֵךְ :  
 7. לֵךְ : 8. דֶּרֶךְ : 9. בְּתוֹךְ : 10. שֵׁם : 11. דֵּן :  
 12. נָתַן : 13. זָקֵן : 14. אֵלֶּה : 15. זֹוֹתָה : 16. קֶצֶף :  
 17. חֵץ : 18. בֵּץ : 19. פִּצֵּץ : 20. אָדָם : 21. דָּמָם :  
 22. שָׁפֹן : 23. אֶרֶץ : 24. חֵלֶץ : 25. אֱלֹהִים : 26. לִבְנוֹן :  
 27. יִרְדֵּן : 28. עֶרֶד : 29. שֶׁלֶף : 30. תִּכְנֹן :

## Exercise viii.

Write in Hebrew consonants:—

1. RaKh. 2. LeKh. 3. BaKh. 4. LaMeKh. 5. HOLeKh  
 (i. 8). 6. YaDeKh. 7. ShaM. 8. QUM (i. 8). 9. QeDeM.  
 10. PeN. 11. LaHeN. 12. HaMON (i. 8). 13. NUPh (i. 8).  
 14. ToPh. 15. TaPhaPh. 16. Ba\$fa\$. 17. QaMe\$. 18. BeN.  
 19. 'aDhaM. 20. BaYOM (i. 8). 21. Be SheM. 22. KoReM.  
 23. SheLaLaM. 24. TaRaPh. 25. YeLeKh. 26. MaYiM.  
 27. YaYiN. 28. 'aLePh. 29. \$aMeKh. 30. PeRe\$.

## LESSON V.

## OF THE LONG VOWELS.

17. While Hebrew was a living language, only the consonants were written. But the three typical vowel sounds, A, I, U, were *sometimes* indicated by the three consonants א, י, ו. It was not until about the seventh century of the Christian era that the present vowel system was invented by the Jewish doctors (Massoretes, from *Maṣṣorah*, מִסְפָּרָה 'tradition').

18. The Hebrew vowels are expressed by external signs written under, over, or within the consonants. In cases where the Massoretes found the vowel already indicated by a consonant (§ 17), they still added their own vowel-sign. Hence it happens that in the present printed text of the Bible certain of the

vowels are found in two forms: (1) with a consonant, **scriptio plena**; (2) without a consonant, **scriptio defectiva**. These vowels are *long* e, i, o, and u.

19. There are **ten** vowel sounds, five long and five short.

### Long Vowels.

1. Qāmets (ֿ) . . . . . = { ā, written *below* the consonant after which it is sounded, as גֶּד Gad.
2. Tsērê (ֿ or ֿ) . . . = { ē, written *below* its consonant, as גֶּר ger, בֵּן ben.
3. Long Chîreq (ֿ or ֿ) = { ī, written *below* its consonant, and generally followed by י, which in such a case is silent, and termed quiescent (p. 5, Note C), as לִי li.
4. Chôlem (ֿ or ֿ) . . . = { ō, written *above* and immediately to the left of the consonant after which it is sounded; often combined with a quiescent Vav. Thus, כֹּה koh, יוֹם yom. But the Vav must be sounded (i) when another vowel stands below it, as קוֹה qoveh; or (2) when any vowel or a certain point called *Sheva* is under the consonant immediately preceding, as אֹוֹן 'avon.
5. Shûreq (ֿ or ֿ) . . . = { ū, written *inside* a Vav, which is quiescent. But the Vav with a dot is *double v* (§ 34), and not *u* when another vowel stands *below* it or *before* it, e.g. עִוֵּר 'ivver. In every other case the Vav with a dot inside it is *u*, as הַיּוֹ hayu.

## Notes on the Long Vowels.

A. For the pronunciation of the vowels the student must carefully refer to § 5. In transliteration the circumflex ^ over a vowel denotes that it is followed by its homogeneous semi-vowel.

B. Of the five long vowels three (*a*, *e*, *i*) are written below their consonants; one (*o*) above (often accompanied by a Vav quiescent); and one (*u*) inside a Vav quiescent. The alternative form — is rare. The vowel *ī* is frequently, and *ē* more seldom, accompanied by a quiescent י.

C. Thus four of the vowels have two forms :

|                       |   |   |    |   |    |   |    |   |    |
|-----------------------|---|---|----|---|----|---|----|---|----|
| Fully written . . . . | } | ê | י̇ | î | י̇ | ô | י̇ | û | י̇ |
| Defectively written . |   | ē | י̇ | ī | י̇ | ō | י̇ | ū | י̇ |

D. The dot on שׁ represents also a *Chôlem*, to be sounded *before* the *sh*, when the consonant immediately preceding it has no vowel-point, as מֹשֶׁה *Mosheh* (Moses).

E. The dot on שׂ likewise represents *Chôlem*, to be sounded *after* the *s*, when no vowel stands below this *Sin*, as שׂוֹנֵה *sonē* (enemy).

F. ש׃ (with two dots above it) is *Shō*, when no vowel stands below it, as שׁוֹנֵה *shōneh*; and *ōs* when the consonant immediately preceding has no other vowel-point, as עֹשֶׂה *ōseh*.

G. When a Vav, accompanied by *Chôlem*, is audible, this vowel (*ô*) is sounded after the Vav if another vowel immediately precedes; before it if another vowel immediately follows, e. g. עוֹן, קוֹה (cf. Laws of Syllables, § 44 sqq.)

## Exercise ix (Reading).

1. כִּי לֹא כֵן בֵּיתִי : 2. קוֹמִי אוּרִי כִּי בֹא אוּרֶךְ :  
 1. kî lô khên bēthî 2. qûmî 'ôrî qûmî bha 'ôrêkh
3. קוֹל קוֹרֵא : 4. גֵּר אֲנֹכִי : 5. יָבֵשׁ חֲצִיר נָבֵל צִיץ :  
 3. qôl qôre 4. gēr 'anokhî 5. yābhēsh chāṣîr nābhēl ṣîṣ
6. חֵבֶר אָנִי : 7. שִׁירִי לֹ שִׁיר : 8. רֵאִיתִי רָשָׁע עָרִיצ :  
 6. 'anî chābhēr 7. shîr lô shîrû 8. rā'ithî rāshā' 'arîṣ

## Exercise x.

Write in English characters :—

1. גָּד : 2. בָּד : 3. חָם : 4. שָׁם : 5. מָה : 6. בָּרָה :  
 7. יָפָה : 8. צָבָא : 9. רָעָה : 10. שֵׁן : 11. יַעַץ : 12. לֵךְ :  
 13. יָשָׁד : 14. פִּי : 15. קִישׁ : 16. תִּיז : 17. לוֹ : 18. מִץ :  
 19. כֵּל : 20. לוֹט : 21. אֶתוֹ : 22. קוּץ : 23. צָאן :  
 24. קָרֹב : 25. בּוֹשׁ : 26. עֵיב : 27. פּוֹט : 28. סָגֹר :  
 29. מִשָּׁה : 30. גָּדוֹל : 31. אֲנִכִּי : 32. לָשׁוֹן :

## Exercise xi.

Write in Hebrew :—

1. Dān. 2. Shēm. 3. Rûth. 4. Qôph. 5. Qîsh. 6. Gār.  
 7. Hēn. 8. Lō'. 9. Şûş. 10. Hāyāh. 11. Shîn. 12. Sîn.  
 13. Lākh. 14. Shālôm. 15. Nûn. 16. Vāv. 17. Môş.  
 18. Yôshēbh. 19. Gādhôl. 20. Qûm. 21. Yôm. 22. Shōmēr.  
 23. Bî. 24. Bānîm. 25. Dābhār. 26. Shûr. 27. Bēn. 28. Chôm.  
 29. Hāyû. 30. Pōqēd.

## LESSON VI.

## OF THE SHORT VOWELS.

20. The short vowels are five in number, viz.:—

- (a) Pathach (—) . . . . . = { ã, written *below* the consonant  
 after which it is sounded,  
 as בַּל *bal*, not.  
 (b) Sēghol (ֿ) . . . . . = { ẽ, written *below* its consonant,  
 as גֶּבֶר *gebher*, a man.  
 (c) Short Chireq (ֿ) . . . . . = { ĩ, written *below* its consonant,  
 as מִן *min*, from.  
 (d) (Qomets or) Qa- } (ֿ) . . = { ȳ, written *below* its consonant,  
 mets chatuph } as כֹּל *kōl*, all.  
 (e) Qibbutz (ֿ) . . . . . = { ŭ, written *below* its consonant,  
 as כֻּלָּם *kullam*, all of them;  
 (for ל see § 34.)

See note in  
 Addenda Et  
 Corrigenda

### Notes on the Short Vowels, etc.

A. All the short vowels are written below their consonants.

B. **Three defects in the vowel system** must be noted:—

- (1) *Qamets* (*a* long) and *Q. chatuph* (*ö*) are alike in form, and can only be distinguished by certain rules, for which see Lesson XII. Till then the sign  $\text{—}$  will always stand for *Qamets* (*a* long), except where a special note or translation is given.
- (2) The sign of short *ı*  $\text{—}$  may also stand for long *ī*. But long *ī* is most frequently written with a *quiescent*  $\text{ˊ}$ .
- (3) *Shureq* (*u* long) and *Kibbutz* (*u* short) may both be expressed by  $\text{—}$ . But *Shureq* is rarely so written, and the laws of Lesson XI readily prevent confusion.

C. *Aleph* and *Yodh* are *quiescent* (i.e. not sounded) when they are not marked with a vowel-point (Lessons II C and X). Their presence, however, in such cases is necessary, to mark the *root* of the word, even though they may not be audible. So  $\text{הוא}$  is *hu*, he (not *hua*);  $\text{היא}$  *hi*, she (not *hia*);  $\text{איל}$  *ulai*, perhaps (not *aiilai*);  $\text{שאול}$  *Shaul*, Saul (not *Sha-a-ul*). Of course the *Vav* quiesces in like cases in *Cholem* and *Shureq*.

D. *Diphthongs*. *Yodh* preceded by *a*, whether *long* or *short*, forms the diphthong *ai* (pronounced *eye*), as  $\text{חַי}$  *chai*, living; preceded by *e* *long* or *short*, *ei* or *ey* (pronounced *eh*), as  $\text{עַיִן}$  *eyn*, not;  $\text{גַּי}$  *gey*, valley; preceded by *o* *long* or *short*, *oi*, as  $\text{הוֹי}$  *hoi*, ho!  $\text{גוֹי}$  *goi*, nation.

E. *Vav* preceded by *a* *long* or *short* is *av*, as  $\text{וַ}$  *Vav*; preceded by *e* *long* or *short*, *ev*, as  $\text{שְׁלוֹ}$  *shelev*, peace, happiness; preceded by *āy*, *āyv* (pronounced *āv*), as  $\text{כְּלַיִם}$  *kēlayv*.

F. Except in the cases under D each vowel must have its full sound, and be syllabled. The English *hair* would be ha-ir; *bear*, be-ar; *maintenance*, ma-in-tě-nan-ce, etc.



## Exercise xii (Reading).

- עַל-יָד : 1. אֶרֶג : 2. מִן : 3. חֶק : 4. טַחָה : 5.  
'al-yadh 1. 'eregh 2. min 3. choq 4. tuchāh 5.
- הוֹלֵךְ : 6. תָּמִים : 7. וּפְעֵל : 8. עֲשֵׂה-לָהֶם : 9.  
hôlekh 6. tāmīm 7. ūphō'el 8. 'asēh-lāhem 9.
- אֶד-מָתִי : 10. אֲנֹכִי לִיהוָה אֲנֹכִי אֲשִׁירָה : 11.  
'ad-māthai 10. 'anōkhi laYHVH 'anōkhi 'āshirāh 11.
- מִגֵּן אִם יִרְאֶה וְרִמָּח : 12. מַיִם שָׂאֵל חָלָב נִתְנָה : 13.  
vārōmach yērā'eh 'im māghēn 12. nāthānāh chālābh shā'al mayim 13.
- עַל-דֶּרֶךְ שִׁיחֹו : 14. אֶרֶץ רַעְשָׁה גַם-שָׁמַיִם נָטְפוּ : 15.  
'al-derekh 14. nātāphû shāmayim gam rā'āshāh 'ereṣ 15.

See note in  
Addenda Et  
Corrigenda

## Exercise xiii.

Write in English characters:—

- שׁוֹמֵר : 1. אֵין : 2. אֶרֶץ : 3. אֶת מִי יוֹרֶה דָּעָה : 4.  
5. זֶה יֹאמַר לִיהוָה אֲנִי : 6. פֶּלֶא יוֹעֵץ אֵל שֶׁר-שְׁלוֹם :  
7. יֵשׁ אֶחָד אֵין שְׁנֵי גַם בֵּן וָאָח אֵין לוֹ : 8. יִשׁוּבוּ עַל  
עֵקֶב : 9. כִּי בָעַר אֲנֹכִי מֵאִישׁ : 10. אֶת-כָּל-זֶה רָאִיתִי :  
(köl)

## Exercise xiv.

Write in Hebrew, with short vowels:—

1. Bath. 2. Mah. 3. Reghel. 4. Gan. 5. Lechem. 6. Rabh.  
7. Min. 8. Shelegh. 9. Deleth. 10. Pethach. 11. Qesher.  
12. Zeh. 13. Raq. 14. Gam. 15. Kol. 16. Mesheq. 17. Qeren.  
18. Peredh. 19. Neghedh. 20. Mechqor. 21. Yachadh.  
22. Metheq. 23. Derekh. 24. Miqveh. 25. Methegh.  
26. Na'al. 27. 'Ayin. 28. Pegha' (ע). 29. \$edeq. 30. \$ar.  
31. Sheqel.

## LESSON VII.

## OF SHEVA SIMPLEX OR SIMPLE SHEVA.

21. The **final consonant** of a word is generally **unpointed**, e. g. דָּבָר. Every other consonant (not quiescent, Lesson X) must have either a vowel or a sign to indicate the absence of a vowel.

22. This sign, viz. —, is called **Sh<sup>e</sup>va**; and is indicated in the following exercises by a small e above the line, e. g. דְּבַר *d<sup>e</sup>bhar*.

23. This Sh<sup>e</sup>va signifies either (a) the **end** of a syllable, or (b) the **beginning** of a syllable. In the first case it is termed **Silent Sh<sup>e</sup>va**, from the fact of its being inaudible; in the second case **Vocal Sh<sup>e</sup>va**, from the fact of its being audible as a very short *e*.

Thus, אֶפְרַיִם is 'eph-ra-yim, but רְאִיבֵן *R<sup>e</sup>u-bhen*.

24. It thus becomes important to determine when a Sh<sup>e</sup>va is vocal and when silent. The answer to this question is involved in the doctrine of syllables (Lesson XI). The following rules may, however, be given for guidance.

**Sh<sup>e</sup>va is vocal**, and therefore audible (as *e*):—

(1) At the **beginning** of words, i. e. when it stands under the first consonant, as כֵּלִי *k<sup>e</sup>li*.

(2) In the middle of words, when it stands under the **first consonant** of a **new syllable**. This occurs—

(a) After a **long vowel** not marked with any accent, as נִינְוָה *Ni-n<sup>e</sup>veh*.

(b) After a perpendicular line standing to the left of a vowel, called **Methegh**, as אֶבְלָה *'a-bl<sup>e</sup>lah*.

(c) When the **preceding consonant has a Sh<sup>e</sup>va**, as אִשְׁקֹלוֹן *'ash-q<sup>e</sup>lon*.

(d) Under letters containing the dot called **Daghes**h (Lessons III, IX), as דִּרְמֹן *Dar-k<sup>e</sup>mon*; קִטְלוֹ *qit-t<sup>e</sup>lu*.

(e) After a so-called **slight vowel** (Lesson XV), as בִּדְבָר *bi-dh<sup>e</sup>bhar*.

(f) When **B<sup>e</sup>ghadkh<sup>e</sup>phath** follows, unmarked by *Daghesh Lene*, as לְבָנוֹן *L<sup>e</sup>bha-non*; בִּדְגָת *bi-d<sup>e</sup>ghath*.

25. **Sh<sup>e</sup>va is silent**, and only acts as **divider of syllables** :—

(a) When the vowel preceding is a short one, as אַחַב *'Ach-'abh*. **Except** when a *Methegh* (§§ 66, 67) stands to the left of that vowel, as in לֵהִיּוֹת *li-h<sup>e</sup>yo<sup>t</sup>h*, or the short vowel preceding is a slight one.

(b) After an **accented long vowel**, as תִּקְחֶלְנָה.

(c) When two *Shevas* come together, the **first is silent**, and the **second vocal**, as סִפְרָכֶם *siph-r<sup>e</sup>khem*.

(d) *Sheva* may in two cases stand at the **end** of a word, and then is always *quiescent* : (1) If the word ends in *Kaph*, as מֶלֶךְ *me-lekh*; (2) If the word ends in two unpointed consonants both take silent *Sheva*, as קִטְלָת *qa-ṭalt*.

(e) *Sheva* is also silent *before* a *Daghesh*, i.e. when it stands under the consonant immediately preceding that having a dot in it, as מַעְבְּרוֹת *ma'-b<sup>e</sup>roth* (§ 49).

### Exercise xv (Reading).

1. לְאַסָּף : 2. נִשְׁמְדוּ בְּעֵין-דָּאָר : 3. אֶשְׁכֶּחֶךָ אִם

l<sup>e</sup>a-ṣaph 1. bh<sup>e</sup>'en-do'r nish-m<sup>e</sup>dhu 2. 'esh-ka-chekh 'im 3.

יְרוּשָׁלַם תִּשְׁכַּח יְמִינִי : 4. בְּנֵי-מִין זֶאֵב יִטְרָף :

y<sup>e</sup>mi-ni tish-kach Y<sup>e</sup>ru-sha-laim 4. yit-raph z<sup>e</sup>'ebh Bin-ya-min

5. וְהִלְכּוּ גוֹיִם לְאוֹרֶךְ וּמְלָכִים לְנֶגְהָ זָרְחָד :

5. zar-chekh l<sup>e</sup>no-ghah u-m<sup>e</sup>la-khim l<sup>e</sup>o-rekh gho-yim v<sup>e</sup>ha-l<sup>e</sup>khu

6. נִפְשִׁי יָשׁוּבָב יִנְחֵנִי בְּמַעְגְּלֵי-צֶדֶק לְמַעַן שְׁמוֹ :

6. sh<sup>e</sup>mo l<sup>e</sup>ma-'an ṣedeq bh<sup>e</sup>ma'-g<sup>e</sup>lei yan-che-ni y<sup>e</sup>sho-bhebh naph-shi

7. הֵן עֲבָדִי אֶתְמַדְּבוּ בְּחִירִי רָצְתָה נִפְשִׁי :

7. naph-shi ra-ṣ<sup>e</sup>thah b<sup>e</sup>chi-ri bo 'eth-mokh 'abh-di hen

## Exercise xvi.

Write in English characters, indicating vocal Sheva by a small *e* above the line:—

1. בְּאֶרֶץ : 2. וְאַחֵר : 3. חֲצֹרֹן : 4. וּבְנֵי : 5. תִּלְמִי :  
 6. גִּשּׁוּר : 7. הֶרְבִּיעִי : 8. יִבְחָר : 9. רְאוּבֵן :  
 10. זָכָר : 11. נִהְפָּכָה : 12. מֵרָאָה : 13. יִרְדְּפוּנִי :  
 14. וְשִׁבְתִּי בְּבֵית־יְהוָה לְאַרְךָ יָמִים : 15. עֲזָרָה  
 בְּצָרוֹת נִמְצָא מָאֵד : 16. נֵר לְרַגְלִי דְּבָרְךָ : 17. כְּבוֹד  
 מִלְכוּתְךָ יֹאמְרוּ : 18. וּמִמְשַׁלְתְּךָ בְּכָל (bēkhōl) דּוֹר  
 וָדוֹר : 19. לְגֹזֵר יָם־סוּף לְגִזְרִים (lighezārim) כִּי לְעוֹלָם  
 חֲסִדוֹ :

## LESSON VIII.

## OF SHEVA COMPOSITUM, OR COMPOUND SHEVA.

26. **Compound Sheva** is the name given to simple Sheva accompanied by one of the three short vowels, *Pathach* (ֿ); *Seghol* (ֿֿ); or *Qomets* (ֿֿֿ). Such compound is termed a **Chateph-vowel** (חֲטֵף = hasty).

27. The compound Sheva **takes the sound of its accompanying vowel**, made somewhat shorter in utterance. Hence the names in § 29. Like simple Sheva, it cannot with its consonant form a complete syllable, but can only *begin* one.

28. Compound Sheva is **chiefly found** under one of the four letters א, ה, ח, ע, which are those letters of the alphabet classed as **gutturals** (§ 58).

29. There are three forms of compound Sheva, named after the three accompanying vowels:—

(1) **Chateph-Pathach** (ֿֿ) sounded as very short *a*, as עֲמָשָׁה 'Amasa.

(2) **Chateph-Seghol** (ֿֿֿ) sounded as very short *e*, as אֱלִיָּאב 'Eliabh.

(3) **Chateph-Qomets** (ֿֿֿֿ) sounded as very short *o*, as חֹזִי 'Chosi.

30. In compound Sh<sup>e</sup>va both the vowel and the Sh<sup>e</sup>va stand under the same consonant, and are regarded as *one*, while a simple Sh<sup>e</sup>va must always stand *alone* under its consonant.

31. It should also be noted that **the sign — accompanied by a Sh<sup>e</sup>va is always o short** (§ 55).

### Notes on Compound Sh<sup>e</sup>va.

A. The student will observe that the presence of a compound Sh<sup>e</sup>va generally affects the vowel-points immediately preceding in such a way as to make them become the same as that with which the Sh<sup>e</sup>va is compounded, as **הֶחֱלִי** *hech<sup>e</sup>li* (§ 65. c).

B. It should be carefully noted that the **compound Sh<sup>e</sup>va is essentially a Sh<sup>e</sup>va** conforming to the laws of simple Sh<sup>e</sup>va, and **not a full vowel**.

TABLE II. VOWELS.

| CLASS.   | LONG. | SHORT. | SIGN.    | NAME.                       | EXAMPLES.    |
|--|-------|--------|----------|-----------------------------|--------------|
| Indistinct Vowels {<br>Simple Sh <sup>e</sup> va<br>Compound Sh <sup>e</sup> vas } | ā     | a      | ֶ        | Qāmets                      | דָּבָר       |
|  |       |        | ִ        | Pathach                     | בַּל         |
|  | ē ê   | e      | ֶֿ       | Tsērê                       | בֵּין        |
|  |       |        | ֶֿֿ      | Sēghôl                      | בֵּין        |
|  | ī î   | i      | ִֿ       | Long Chîreq                 | מִלֶּךָ      |
|  |       |        | ִֿֿ      | Short Chîreq                | לִין         |
|  | ō ô   | o      | ֹֿ       | Chôlem                      | הַקָּטִיל    |
|  |       |        | ֹֿֿ      | Qāmets chatuph<br>or Qōmets | טוֹב מִשָּׁה |
|  | ū û   | u      | ִֿֿ      | Shûreq                      | קָטִיל       |
|  |       |        | ִֿֿֿ     | Qibbutz                     | קָם or קוֹם  |
|  |       | e      | ֶֿֿֿ     | Sh <sup>e</sup> va          | יָקַח        |
|  |       | a      | ֶֿֿֿֿ    | Chateph-pathach             | כָּלִי       |
|  |       | ē      | ֶֿֿֿֿֿ   | Chateph-seghol              | חֲמֹר        |
|  |       | o      | ֶֿֿֿֿֿֿ  | Chateph-qomets              | אֱלֹהִים     |
|  |       |        | ֶֿֿֿֿֿֿֿ |                             | חֲלִי        |

## Exercise xvii (Reading).

In transliteration the compound Sh<sup>e</sup>vas are represented by a, e (Gk. ε), o above the line.

|  |  |                |                |
|--|--|----------------|----------------|
| 1. חֲנוּךְ :   | 2. הַהֲרָרִי :   | 3. אֶלִּיפָל : | 4. אֶלִּיאֵל : |
| ch <sup>a</sup> nôkh 1.  | hah <sup>a</sup> rārî 2.   | 'eliphāl 3.    | 'elī'el 4.     |
| 5. אֶהְלֵי-קָדָר :   | 6. בִּימֵי שִׁמְגָר בֶּן-עֲנַת בִּימֵי יַעֲלֵל :   |                |                |
| 'oh <sup>o</sup> lē-qēdhār 5.                                  | bīmê 6. ben-'anāth Shamgar bīmê 6.   |                |                |
| חֲדָלוּ אֲרָחוֹת :   | 7. מִי־זֶה בָּא מֵאֲדוֹם :   | 8. יִבְחַר :   |                |
| 'rāchôth chādh <sup>o</sup> lū                                 | mî-zeh 7. mē' <sup>e</sup> dhôm bâ   | yibhchar 8.    |                |
| 9. אֱלֹהִים חֲדָשִׁים :  | 9. וְנַעֲמָן שַׂר-צָבָא מֶלֶךְ-אֲרָם הָיָה :   |                |                |
| ch <sup>a</sup> dhāshîm 'elōhîm                                | hāyāh melek <sup>h</sup> - <sup>a</sup> rām sar- <sup>s</sup> bhā veNa <sup>a</sup> mān 9. |                |                |
| אִישׁ גָּדוֹל לִפְנֵי אֲדֹנָיו וְנִשְׂא פָנִים כִּי-בֹו :      |  |                |                |
| 'ish gādhôl liphenē 'adōnāyv ûn <sup>e</sup> sū' phānîm kî-bhō |  |                |                |
| נָתַן יְהוָה תְּשׁוּעָה לְאֲרָם :                              |  |                |                |
| YHVH nāthan teshû'āh la' <sup>a</sup> rām                      |  |                |                |

## Exercise xviii.

Write in English characters:—

1. נַחֲמוּ : 2. בַּעֲרֹבָה : 3. הָלוֹא : 4. אֲשֶׁר : 5. יַעֲקֹב :
6. אָנִי : 7. חֲרָבִי : 8. בַּעֲמַל אָנוּשׁ אִינִימוּ : 9. וְאֲנִי-בַּעַר וְלֹא אָדָּע : 10. תִּאֲנַף-בְּנִי : 11. אָמַת מֵאֲרָץ תִּצְמַח : 12. אֲדָהּ אֲדָנִי אֱלֹהֵי בְּכֹל (b<sup>e</sup>khōl) לְבָבִי :
13. יַעֲלֹז שְׂדֵי וְכָל- (khōl) אֲשֶׁר-בּוֹ : 14. מִשָּׁה וְאֶהְרֹן בְּכֹהֲנָיו : 15. הָלֹא אֱלֹהִים זִנְהָתָנוּ :
16. אֱלֹהִים אֶל-דָּמִי לָךְ :

## LESSON IX.

## OF DAGHESH LENE AND FORTE.

32. *Daghes*h is a dot or point standing within a consonant, and, according to the change it occasions, is termed **Daghes**h **Lene** (weak Daghes) or **Daghes**h **Forte** (strong Daghes).

33. *Daghes*h *Lene* is found only in the six **aspirates** ב, ג, ד, כ, פ, ת (*b<sup>e</sup>ghadhk<sup>e</sup>phath*), and has the effect of **removing the aspiration** (§ 11 b). *Daghes*h *Forte* may occur in **any** consonant, **except the gutturals** א, ה, ו, ע, and the semi-guttural ר; its effect is to **double its consonant**. It is in fact a contraction: thus עמִי is written instead of עמִי.

34. It will be seen by § 33 that doubt as to whether a Daghes is *lene* or *forte* can only occur in the case of the six aspirates. The following rules will suffice to distinguish:—

- (a) The first consonant of a word cannot be doubled, and cannot therefore take Daghes *forte* (exception in § 37. 3). Thus בֵּן is *bēn*.
- (b) Daghes in an aspirate **immediately preceded by a vowel** is *forte*. Thus לִבֹּ is *libbō*.
- (c) Daghes in an aspirate **immediately preceded by a silent Sh<sup>e</sup>va** is *lene*. Thus מִשְׁפָּט is *mishpāt*.

35. *Daghes*h *Forte* in an *aspirate* is also *Daghes*h *Lene*, and hardens the consonant before doubling it, i. e. ב is *bb*, not *bhh*.

36. The student will have noticed that the aspirates sometimes have Daghes *Lene*, sometimes not. The following are the rules which determine its presence or absence:—

i. **Daghes**h **Lene** stands in a *b<sup>e</sup>ghadhk<sup>e</sup>phath* letter—

- (a) At the **beginning of a sentence or division of a sentence**; also of words standing by themselves, as in vocabularies and lexicons.
- (b) After a **closed syllable** (i. e. a syllable ending in a sounded consonant), whether in the same or a previous word, e. g. הַר גְּבוּרָה *a high mountain* (for ה see

§ 60) ; כָּל־דָּבָר every word ; הִקְדַּשְׁתָּ thou hast sanctified.

- (c) In the beghadhkephath letter at the end of a word which **terminates with a double-closed syllable**, e. g. קָטַלְתָּ thou (fem.) hast killed ; כָּתַבְתָּ thou (fem.) hast written.

ii. On the contrary, these letters are written **without Daghesth Lene** and are aspirated—

- (a) In the first letter of a word when the **preceding word ends with an open syllable** (i. e. a syllable ending in a vowel or silent consonant), it being remembered that ה (see § 60) and ע, although in ordinary pronunciation not audible, nevertheless always form a closed syllable, e. g. צָבָא גָדוֹל a great army ; אֵלַיָּה בָּאתִי I have come to thee ; but שִׁמְעַת בָּנִים a rumour about sons ; גְּבוּהַ גָּדוֹל a great height. But if the former of the two words is separated from the latter by a distinctive accent (see § 79) Daghesth Lene may stand.

- (b) Generally **after a vowel or Sh<sup>e</sup>va vocal**, whether simple or composite, e. g. אָב a father ; אֶכְתֹּב I will write ; גְּבֹל a limit ; יָפִי beauty ; מְלָכֵי kings.

- (c) In the כ of the termination כֶּם and כֵּן, whether preceded by a closed or open syllable. See also § 24 e.

37. The following are the **principal cases of Daghesth Forte** :—

(1) Where the same consonant occurs twice without an intervening vowel, e. g. נָתַנּוּ we have given, for נָתַנְנִי.

(2) Where a consonant is assimilated to the one following, e. g. יִתֵּן he will give, for יִתֵּינ (Dag. lene) ; יִקַּח for יִלְקַח. A good example is the definite article, perh. once הַל, now attenuated into the prefix ה־, with Daghesth in the first letter of the word to which it is prefixed : thus, the gold הַזָּהָב. Both these cases may be called **Daghesth Forte Compensative**.

(3) Where two words are closely connected, e. g. מַה־לָּךְ what is it to thee ? מַה־זֶּה what is this ? This is called **Daghesth Forte Conjunctive**.



(4) Where a doubled letter is characteristic of the word's formation. Thus, from שָׁבַר *he has broken* comes שָׁבַר *he has crushed*; from נָבַר *he has become strong* comes נָבוֹר *strong*.

### Daghes Forte Characteristic.

38. But the reduplication is omitted, and **Daghes Forte falls away** :—

(a) At the end of words, with exception of אֶת and נֶתַת.

(b) With י, e.g. הַיָּאֵר *the river*, for הֵיָאֵר; וַיְהִי *and he was*, for וַיְהִי. (Exceptions are rare, e.g. הַיְּהוּדִים *the Jews*; הַיִּוִּנִּים *the Greeks*; הַיְּעֵלִים *the wild goats*.) Also with some other letters when they are pointed with Sheva vocal, especially נ and ק.

(c) Always with the gutturals and ר.

### Exercise xix (Reading).

*Note*—In this and the following exercise say whether the Daghes is *lene* or *forte*, and explain its presence (as well as the absence of Daghes Lene in aspirates) by the foregoing rules.

1. גִּבּוֹר : 2. רַבַּת : 3. אֶשָּׂא : 4. הִנֵּה : 5. אֵלֶּה :  
gibbôr 1. rabbath 2. 'essâ 3. hinnēh 4. 'elleh 5.
6. קִיּוּתִי : 7. עִמּוֹ : 8. לִבִּי : 9. מִמִּזְרַח--שֶׁמֶשׁ :  
qivvithî 6. 'immô 7. libbi 8. mimmizrach-shemesh 9.
10. הַגִּידוּ הַשָּׁמַיִם צִדְקוֹ : 11. מִקּוֹל אוֹיֵב מִפְּנֵי עֲקַת :  
higgîdhu 10. #idhqô hashshāmayim 11. 'āqath mipp'ēnē 'ōyēbh miqqôl 11.
12. פְּתָאִים : 13. תַּעֲתִי כֶּשֶׁה אֶבֶד : 14. פָּצוּ :  
pethā'im 12. rāshā' 13. 'ōbhēdh kh'esh tā'ithi 13. pāšû 14.
15. נִשְׁכַּחְתִּי כֶּמֶת מִלֵּב : 16. גַּל-עֵינִי :  
pîhem 15. 'ālai 16. millēbh kh'mēth nishkachtî 15. gal-'ēnai 16.
17. וַאֲבִיטָה : 18. הִנֵּה יִשְׁכִּיל : 19. הִירְדֵן לְאַחֹר :  
ve'abbîṭāh 17. yaskil 18. hinnēh 18. le'āchôr hayYardēn 17.
20. עֲבָדֵי יְרוּם וְנִשָּׂא : 19. כֵּן יִזְה גּוֹיִם רַבִּים : 20. כָּלָנוּ :  
v'ēnissâ yārûm 'abhdî 19. rabbîm gōyîm yazzeh kēn 19. kullānû 20.
- כִּצְאֵן תַּעֲיִנו :  
ta'inû kas'ōn

See note in  
Addenda Et  
Corrigenda

## Exercise xx.

See note to Exercise xix.

1. בָּא : 2. הִנֵּה : 3. אָצֵק : 4. עֲבִדִי : 5. מִשְׁפָּט :  
 6. לַגּוֹיִם : 7. פִּשְׁתָּה : 8. הַשָּׁמַיִם : 9. וְאַתָּנָה :  
 10. מִשָּׂא דוֹמָה : 11. הַבּוֹק תְּבוּק הָאָרֶץ וְהַבּוֹז תְּבוּז  
 כִּי יִהְיֶה דְּבַר אֶת הַדְּבָר הַזֶּה : 12. בַּשִּׁיר לֹא יִשְׁתַּוּ-  
 יוֹן : 13. כִּי-אַרְבּוֹת מְמָרוֹם נִפְתָּחוּ : 14. אֲמַרְתִּי  
 הִנְנִי הִנְנִי אֶל-גּוֹי לֹא-קָרָא בְּשִׁמִּי : 15. פִּרְשֵׁתִי יָדַי  
 כָּל- (köl) הַיּוֹם אֶל-עַם סוּרָר : 16. כִּי הוּא אָמַר  
 וַיְהִי הוּא צָוָה וַיַּעֲמֵד : 17. מִשְׁמַיִם הִבִּיט יְהוָה :  
 18. קָשֶׁת גְּבָרִים חֲתִים : 19. הִנֵּה קָטָן נִתְתִּיךָ בַּגּוֹיִם  
 בְּזוֹי אַתָּה מְאֹד :

## LESSON X.

## OF THE QUIESCENT LETTERS.

39. The four letters א, ה, ו, י are often termed **Quiescent** or **Silent**, from the fact that they may be inaudible from being absorbed (quiescing) in the preceding vowel.

40. At the **beginning** of a syllable they are **consonants** with full consonantal force, e. g. הָר *hār* ; וָגָם *vēgham* ; יוֹם *yôm* ; אֹר *ôr* (א is no less a consonant because we have no English equivalent for its sound).

41. After vowels they may lose their consonantal force, being sometimes termed **semi-vowels**. Thus:—

א may be silent after any vowel sound.

ה final is silent (but see § 60); the vowel in which it most frequently quiesces is    .

ו quiesces only in  $\bar{o}$  and  $\bar{u}$ , not in a, e, or i.

י quiesces only in i and e, not in a, o, and u. E. g. בָּא *bā*,  
 לֹא *lō*, מָה *māh*, מֶה *meh*, מֶה *māh*, טוֹב *tōbh*, לִי *lî*, מִי *mê*.

42. After a, e, or i, ם is a consonant, e. g. ץו, צו. The combination ם     is pronounced āv, as םוֹסָיו his horses.

43. The letter ם combines with a preceding a, o, or u, to form a diphthong. Thus, םוֹסָי suṣāi, גוֹי gōi, גלוי galūy. (Some, however, maintain that in this case the ם is a consonant pronounced with a slight y sound after the vowel.)

### Exercise xxi (Reading).

א when not quiescent is marked by the spiritus lenis '.

1. יָאָר : 2. יְהוּדָה : 3. יוֹם : 4. מִדְיָנִי : 5. אֹר :  
 y<sup>e</sup>ōr 1. Y<sup>e</sup>hūdhā 2. yôm 3. Midhyānī 4. 'ôr 5.
6. בָּרָאשִׁית בָּרָא : 7. וַיְבֹאֵי שְׁנֵי הַמַּלְאָכִים :  
 bārā b<sup>e</sup>rēshīth 6. hammal'ākhīm sh<sup>e</sup>nē vayyābhō'ū 7.
8. סְדֹמָה בָּעָרָב : 9. קָפָאוּ : 8. פֶּן-תִּסָּפֶה בְּעוֹן הָעִיר : 9. קָפָאוּ :  
 bā'erebh S<sup>e</sup>dhōmā 8. kāph<sup>e</sup>ū 9. hā'ir ba'<sup>a</sup>vôn pen-tiṣṣāphe 8.
10. תְּהִמָּת בְּלִבִּים : 10. יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד :  
 b<sup>e</sup>lebh-yām th<sup>e</sup>hōmōth 10. vā'edh l<sup>e</sup>ōlām yimlōkh YHVH 10.
11. בָּאוּ מַלְאָכִים נִלְחָמוּ : 12. בְּפִלְגֹת רְאוּבֵן גְּדָלִים :  
 nilchāmū m<sup>e</sup>lākhīm bā'ū 11. g<sup>e</sup>dhōlīm R<sup>e</sup>'ābhēn biph<sup>e</sup>laggōth 12.
13. חֲקִי-לֵב : 13. מִים שָׂאֵל חֲלָב נִתְּנָה בְּסֶפֶל אֲדִירִים :  
 chiq<sup>e</sup>qē-lebh 13. 'addirīm b<sup>e</sup>ṣēphel nāthānā chālābh shā'al mayim 13.
- הַקְרִיבָה חֶמְאָה :  
 chem'ā hikribhā

### Exercise xxii.

1. אֵלֶּה : 2. וְהָיָה : 3. מִי : 4. לָכֵן : 5. בָּא :  
 6. אָפֹא : 7. וְאָמַרְתָּ בַּיּוֹם הַהוּא אֹדֶךָ יְהוָה כִּי  
 8. אָנֹכֶת בִּי : 8. מִשָּׂא דוּמָה אֵלַי קָרָא מִשְׁעִיר שִׁמֵּר  
 9. מִה-מְלִילָה שִׁמֵּר מִה-מְלִיל : 9. כִּי כֹה אָמַר אֲדָנִי  
 10. נַחֲמוּ נַחֲמוּ עַמִּי יֹאמַר אֱלֹהֵיכֶם : 11. אֹרִי

יָרַח אָמַר מִלֶּאֱדָן יְהוָה : כָּל- (köl) הַגּוֹיִם כָּאֵין  
 נִגְדָּו : כָּל- (köl) גִּיא יִנְשָׂא :

## LESSON XI.

### OF SYLLABLES.

44. For the correct reading of Hebrew, and also for the understanding of the various vowel-changes which occur in the inflexion of nouns and verbs, it is of extreme importance to master the **principles of the Hebrew syllable**.

45. The Hebrew syllable may consist of—

- (1) **A consonant + a vowel**, e. g. מָ *mā*, מִי *mî*, מֶה *mēh* (§ 41).
- (2) **Two consonants + a vowel**, e. g. פֶּרִי *perî*.
- (3) **A consonant + a vowel + a consonant**, e. g. לֶב *lēbh*, מִשְׁפָּט *mish-pāt*.
- (4) **Two consonants + a vowel + a consonant**, e. g. קֶטֶל *qetōl*, קֶטֶלֶתֶם *qetāl-tem*.
- (5) **A consonant + a vowel + two consonants**, final only, יֵשֶׁת *yēsht*.

46. From this it will be seen that—

- (1) **Every syllable must begin with a consonant**<sup>1</sup>.
- (2) **The close of a syllable may be either a vowel or a consonant.**

See note in  
 Addenda Et  
 Corrigenda

47. Syllables are divided, according to § 46. 2, into—

(1) **Open syllables**, or those ending in a vowel (*or silent consonant*, § 39).

(2) **Shut syllables**, or those ending in a vocal consonant.

48. (1) The **vowel** of an **open** syllable is generally **long**; it may be short if the syllable is accented. (§ 77).

(2) The **vowel** of a **shut** syllable is generally **short**; it may be long if the syllable is accented.

<sup>1</sup> A single exception is the vowel י, which in certain cases is prefixed to words instead of י (and). See § 72.

(3) The **vowel** of a **shut unaccented syllable must be short.**

49. *Sheva* (simple or compound) is not strong enough to stand as the vowel of a syllable, whether open or shut.

50. *Sheva vocal* is placed under the first of two consonants which begin a syllable, § 45. 2, 4, 6.

*Sheva silent* is placed under the consonant which ends a shut syllable (unless this is the final consonant of the word, § 22), § 45. 3, 4.

*Sheva silent* is placed under each of the two consonants which end a (final) shut syllable, § 45. 5, 6; cf. § 25. *d.* 2.

51. *Methegh* (ֿ) is described § 66. Where it occurs in the following exercise it marks *the end of a syllable*, 'bridling' its vowel back from the following consonant.

### Exercise xxiii (Reading).

The accented syllable where necessary is marked by ֿ.

1. נָא : 2. נַחֲמוּ : 3. יֹאמַר : 4. דַּבְּרוּ : 5. בַּמִּדְבָּר :  
nâ 1. na-châmû 2. yô-mar 3. dab-b'êrû 4. bam-midh-bâr 5.

6. יִבֶּשׁ : 7. כָּל־הַגּוֹיִם : 8. הַפֶּסֶל נֶסַךְ חָרָשׁ :  
yâ-bhêsh 6. kol-hag-gô-yim 7. chā-rāsh nā-ṣakh hap-pe-ṣel 8.

9. לָמָּה תֹאמַר יַעֲקֹב : 10. יִצְחָק בִּזְהָב יִרְקְעֵנוּ :  
lām-mâ 9. y'raq-q'ēn-nû baz-zāhābh v'îṣṣāq-rēph 10. Ya'aqōbh tō-mar

וְתִדְבֹר יִשְׂרָאֵל נִסְתָּרָה דְרָכֵי מִיָּהוָה וּמַאֲלָהִי  
û-thēdhab-bēr Yis-rā'el nīṣ-t'êrâ dhar-kī mē-YHVH û-mē-'ēlō-hai

מִשְׁפָּטֵי יַעֲבֹר : 10. נִפְשֵׁי בְכֵפֵי תְמִיד וְתוֹרָתָה  
mish-pa-ṭî ya-'abhôr naph-shî 10. vethô-rā-thēkhā thā-mīdh bhēkhap-pi

לֹא שָׁכַחְתִּי :  
shā-kach-tî lô

### Exercise xxiv.

Write the words in English characters, dividing into syllables by hyphens.

1. יוֹם : 2. הַגְּדוֹל : 3. הֵם : 4. בְּאֶרֶץ : 5. לְלֵמֵד :

6. אֶתְכֶם : 7. וּמִשְׁפָּטִים : 8. שָׁמַע יִשְׂרָאֵל אֶתְהָ עֶבֶר  
 הַיּוֹם אֶת-הִירֶדֶן לָבֹא לָרֶשֶׁת גּוֹיִם גְּדֻלִּים מִמֶּה :  
 9. זָכַר יָמוֹת עוֹלָם בִּינוּ שָׁנוֹת דֶּר-דָּר : 10. כִּי לֹא  
 דָּבָר יֶקֶד הוּא מִכֶּם כִּי הוּא חַיִּיכֶם : 11. וַיַּעַל מֹשֶׁה  
 מִעֲרֶבֶת מוֹאָב אֶל-הָר נָבוֹ רֹאשׁ הַפְּסֻגָּה :

## LESSON XII.

### OF DISTINGUISHING QAMETS AND QOMETS (QAMETS-CHATUPH).

52. As there is only one sign (ֿ) for both Qamets and Qomets, the student must master thoroughly the following **rules for recognising Qomets**.

See note in  
 Addenda Et  
 Corrigenda

53. In a **shut syllable which is unaccented** (§ 48. 3) the **sign ֿ is Qomets** (o short).

There are **four cases** of such syllables :—

- (1) When a simple Sheva Quiescent follows the ֿ, as in יֻקְטָן *Joktan*, where the first ֿ is o according to this rule (and 55), and the second a on account of the accent.
- (2) When Daghash Forte follows, as רָנִי *ronnu*.
- (3) When the syllable is final, i. e. at the end of a word, as וַיָּהֱמוּ *vay-yā-hom*.

54. In the last two examples the student should find no difficulty in identifying ֿ as Qomets; for רָנִי could not be *rān-nū* (§ 48. 3), nor וַיָּהֱמוּ *vay-yā-hām*, for the same reason. In both cases we should break the rule by reading a long vowel (Qamets) in a shut *unaccented* syllable.

See note in  
 Addenda Et  
 Corrigenda

55. Qomets is most frequent in words of the form יֻקְטָן, i. e. where we have the sign ֿ followed immediately by Sheva. How are we to know this ֿ is Qomets? The word could be read in three ways: (1) *yāq-tān*, (2) *yā-q<sup>e</sup>tān*, (3) *yoq-tān*. We avoid (1) by the same rule as in § 54, but (2) breaks none of the rules of the syllable, and the student must refer to the following Note.

*Note*—If the sign  $\text{—}$  followed by  $\text{—}$  is Qamets ( $\bar{a}$ ), it is invariably accompanied by methegh (§ 66). If there is no methegh, it is Qomets ( $\delta$ ). Thus we distinguish, e. g. קָטְלָה  $q\bar{a}-t^e l\bar{a}$  and קֹטְלָה  $qot-l\bar{a}$ .

56. The sign  $\text{—}$  is  $\delta$  in an **open syllable** only in the three following cases:—

(1) When Chateph-Qomets follows (Lesson VIII, Note A), as צֹהֲרִים  $soh^o rayim$ .

(2) When another Qomets follows, as אֹהֳלָה  $'oholkha$ .

(3) In the two words קֹדָשִׁים  $qodashim$  and שֹׂרָשִׁים  $shorashim$ .

### Exercise xxv (Reading).

The references are sufficient to enable the student to distinguish between Qamets and Qomets.

1. בְּלִיתִּי : 2. בְּתִי נֶפֶשׁ : 3. בְּצָרָה : 4. וַיֵּצֵא מֵעַם פָּרְעָה

§ 55.

§§ 34 b, 54.

§ 55.

בְּחָרִי אָף : 5. לְהִקְשִׁיב לַחֲכָמָה אֲזִנָּה : 6. הַעֲזֹבִים

§ 55.

§ 55.

§ 56.

אַרְחוֹת יִשְׂרָאֵל : 7. אִם עֲזָנוֹת תִּשְׁמְרֶנָּה מִי יַעֲמִיד :

§ 53. 3.

§ 55.

8. חֲקֹרְנִי אֵל יֹדֵעַ לִבִּי : 9. זֹאת נִחְמָתִי בְּעֵנִי :

§ 55.

§ 55.

10. כָּל-מִצְוֹתֶיהָ אֲמוּנָה שֶׁקָּר רִדְפוּנִי עֲזָרְנִי :

§ 55.

§ 53. 3.

### Exercise xxvi.

1. כָּל- : 2. חֲרָבָה : 3. אֲרָבָה : 4. מְרִדְכִי : 5. וַיָּקָם :

6. חָק- : 7. בְּצֹהֲרִים : 8. סִלְעָם : 9. יֵצֵא אָדָם לַפַּעֲלוֹ :

10. אֲשֶׁר צִוָּה יְהוָה אֶת-מֹשֶׁה בְּהָר סִינַי בְּיוֹם צִוָּתוֹ

אֶת-בְּנֵי יִשְׂרָאֵל לְהִקְרִיב אֶת-קִרְבָּנֵיהֶם לַיהוָה בַּמִּדְבָּר

סִינַי : 11. לֹא תַעֲבֹדֵם : 12. וַיִּרְגְּנוּ בְּאֵהָלֵיהֶם :

## LESSON XIII.

OF FURTIVE PATHACH, MAPPIQ, RAPHĒ, AND THE  
DIVISION OF LETTERS ACCORDING TO THE  
ORGANS OF SPEECH.

57. As in other languages, so the letters of the Hebrew alphabet are classed according to the organs of speech by means of which they are sounded. Grammarians usually enumerate five classes: *Gutturals*, *Labials*, *Palatals*, *Linguals*, and *Dentals*.

58. The *Gutturals* are—א, ה, ח, ע, and ך (not strictly a guttural, but often treated as such).

The *Labials* are—ב, ו, מ, פ.

The *Palatals* are—ג, י, כ, ק.

The *Linguals* are—ד, ט, ל, נ, ך.

The *Dentals* or *Sibilants* are—ז, ס, צ, ש.

59. It has been seen that the Gutturals never admit of Daghesh, and that they take a compound Sheva instead of simple Sheva vocal (Lessons IX. 33; VIII. 28). Their peculiarities are stated in convenient form in Lesson XIV.

60. ה, when standing alone at the end of a word, is Quiescent (§ 41). But when ה at the close of a word should be audible, there is found in it a dot resembling Daghesh (הֿ). This is termed **Mappiq**, and serves the double purpose of strengthening the sound of the letter, and in some instances of distinguishing words of the same form.

Thus, while אֶרֶץ 'ār-šā would mean *to earth*, אֶרֶץֿ 'ār-šāh would signify *her land*.

61. **Raphē** is a small line above a letter, marking the absence of Daghesh or Mappiq. It is very seldom used in modern editions of the Bible, but is inserted in Dr. Ginsburg's (1894).

62. **Furtive Pathach** is a Pathach found under one of the three Gutturals א (with Mappiq), ה, or ע **at the end of a word and after a long vowel**. It is pronounced *before* the consonant under which it stands, has a weak or stealthy sound (hence its name), and does not form a separate syllable.

Thus, גִּבּוֹהֿ ga-bhoāh, רוּחֿ ruāch, רֵעַ rēā' (Lesson II, Note C).



63. The long vowel-sound preceding Furtive Pathach may be **any one except a**.

64. When in the process of inflexion a word is lengthened by adding another syllable, Furtive Pathach disappears. Thus, רִיחַ *rêach*, with the added syllable יִ, becomes רִיחִי *rêchi*.

### Exercise xxvii (Reading).

1. הָהָה : 2. גְּבֵהָה : 3. רוּחַ : 4. אֶפְרוּחַ : 5. מַלְקוּחַ :  
 hāh 1. gōbhāh 2. rūach 3. 'ēphrōach 4. malqōach 5.
6. וַיִּבֶן שָׁם מִזְבֵּחַ : 7. וְאֶת־דָּמָהּ : 8. כִּי רוּחַ יְהוָה :  
 mīzbēach shām vayyibhen 6. v'eth-dāmāh 7. YHVH rūach kī 8.
9. וַיִּגְנֶה אֲשֶׁר־מַיִם אֵין לָהּ : 10. עַל־הַר־  
 bhô nāsh'ēbhāh 9. lāh 'ēn 'asher-mayim ūkh'ēghannāh 10. 'al-har-
- גְּבֵהָה עָלִי - לָךְ מִבְּשֶׁרֶת צִיּוֹן הָרִימִי בִנְחָ קוֹלְךָ  
 qōlēkh 'alī gābhōah 11. m'bhassereth lākh 'al-tī-rā-'ī hārīmī 12. Y'rûshālāim m'bhassereth
- מִבְּשֶׁרֶת יְרוּשָׁלַם הָרִימִי אֶל־תִּירָאִי אִמְרִי לְעָרִי  
 l'ārē 'im'ri 'al-tī-rā-'ī hārīmī Y'rûshālāim m'bhassereth
- יְהוּדָה הִנֵּה אֱלֹהֵיכֶם :  
 'ēlohēkhēm hinnēh Y'hūdāh

### Exercise xxviii.

1. אֲתָהּ : 2. בָּהָה : 3. הוֹכִיחַ : 4. גְּבֵהָה : 5. לָהּ :  
 6. קֹדֶחַ : 7. רוּחַ אֲדָנִי : 8. וְנַח מָצָא חֵן בְּעֵינַי  
 9. וַיֹּאמֶר יְהוָה לֹא־יִדּוֹן רוּחִי בָאָדָם לְעֵלָם :  
 10. עָשִׂי־לָהּ הַטּוֹב בְּעֵינֶיךָ : 11. לֹא יִשְׁמִיעַ בַּחוּץ  
 12. וְהוּא עַם־בְּזוּז וְשִׁסּוּי הָפֵחַ : 13. גַּם רָעַב  
 14. וַאֲיֵן כֹּחַ לֹא שָׁתָה מַיִם וַיַּעֲף : 15. כִּי־נָחַם יְהוָה צִיּוֹן  
 נָחַם כָּל־חֲרִיב־תִּיהָ וַיִּשֶׂם מִדְּבָרָהּ כְּעֵדֶן וַעֲרַבְתָּהּ כָּגֶן  
 יְהוָה שָׁשׂוֹן וְשִׂמְחָה וַיִּמָּצֵא בָהּ תוֹדָה וְקוֹל זִמְרָה :  
 15. מִלִּפְנֵי אֲדוֹן חוֹלִי אֶרֶץ מִלִּפְנֵי אֱלֹהֵי יַעֲקֹב :

## LESSON XIV.

## PECULIARITIES OF THE GUTTURALS.

65. The **characteristic weakness** of the gutturals gives rise to **certain peculiarities**, which may be thus enumerated :—

(a) The gutturals and ך **cannot be doubled** by daghesh forte. Where doubling would be required by the ordinary rule, the preceding vowel is lengthened by way of compensation—ă into ā, ĭ into ē, ŭ into ō. Thus, יִקְטֹל *he will kill*, but יִפְאֵר *he will adorn*; קָטַל *he has killed*, but פָּאֵר *he has adorned*; הָבֵן *the son*, but הָעֵץ *the tree*.

(b) The gutturals instead of simple Sh<sup>e</sup>va vocal (sometimes also instead of Sh<sup>e</sup>va silent) **take a compound Sh<sup>e</sup>va**.

(c) A guttural with a compound Sh<sup>e</sup>va **changes a preceding simple Sh<sup>e</sup>va vocal into the short vowel of its own compound Sh<sup>e</sup>va**. Thus, בִּאֵמֶר becomes בְּאֵמֶר.

(d) A final guttural (not ם) preceded by any long vowel except ā has its sound helped by **Furtive Pathach** (§ 62).

(e) The gutturals have a decided **preference for the A vowels**.

## LESSON XV.

## OF METHEGH, MAQQEPH, AND SLIGHT VOWELS.

See note in  
→  
Addenda Et  
Corrigenda

66. **Methegh** (bridle) is a short perpendicular line often found to the *left* of a vowel-point. Its office is to mark that with it a syllable ends, and that accordingly the vowel with which it stands must be pronounced with a slight emphasis or check.

67. The **usual place** of methegh is on the **syllable next but one before the tone**, provided that syllable is an *open* one, e. g. מְתוֹשָׁאֵל, אֲנִי, הָאֶחָד.

68. Methegh is also found—

See note in  
→  
Addenda Et  
Corrigenda

(1) **Before a vocal Sh<sup>e</sup>va** in the middle of a word (and thus helps to distinguish Qamets from Qomets, § 55), as דְּרִיֹּשׁ *Da-ryavesh*.

See note in  
→  
Addenda Et  
Corrigenda

(2) With every **vowel** which is **followed by compound Sheva**, as <sup>הַתְּנַעֲרִי</sup> מֵאֲשֶׁר.

69. **Maqqeph** (binder) is a short cross-line connecting two or more words in such a manner that they are really considered one, and have **only one accent** (which is on the last word), as <sup>עַל-כָּל-גּוֹיִם</sup> *al-kol-goyim*.

70. Although two letters pointed with Sheva may stand together (1) if both are *silent*, as at the *end* of a word (§ 50), or (2) if one is silent and one vocal, e. g. <sup>תִּפְּקְדוּ</sup> *tiph-qdu*; **this is not permissible if both are vocal**, whether simple or compound. Therefore, when, e. g., a Prefix (such as לְ *l<sup>e</sup>*, to; כֶּ *k<sup>e</sup>*, as; בֶּ *b<sup>e</sup>*, in, etc.) is joined to a word whose first consonant should be pointed with vocal Sheva, **the first Sheva**—that of the Prefix—**is changed into a short vowel**, generally *i*. Such a vowel, taking the place of Sheva, is termed a **Slight vowel**. Thus, <sup>לִפְנֵי</sup> is *liph<sup>e</sup>ne* (for <sup>לִפְנֵי</sup>), <sup>כִּדְבָרָךְ</sup> *kidh<sup>e</sup>bharecha*.

*Obs.*—If the initial Sheva is compound, the Slight vowel of the prefix is generally the vowel of the compound Sheva.

71. A Slight vowel forms what is termed a half open syllable, and the following Sheva is vocal, which by § 36. 2. *b* will not take *Daghesh Lene* after it.

72. The Prefix וְ *v<sup>e</sup>*, *and*, forms an exception to § 71, becoming וּ *u* before a word beginning with vocal simple Sheva (or one of the Labials). Thus, *and a vessel* וְכֵל, not וּכֵל; *and a son* וְבֵן, not וּבֵן.

73. But if the Prefix be a guttural, the Slight vowel substituted for Sheva must be Seghol, and not Chireq, as אֲשֶׁמֶר.

74. If the first consonant of the word itself be one of the three gutturals א, ה, ח, the Slight vowel must be Pathach, as יְהוֹמֵל. In these cases the — is silent.

75. If the word begins with י, with a Prefix pointed with Sheva standing before it, both the Shevas are omitted, and the י quiesces in long Chireq, as יְהוֹדָה *vI-hudhah* instead of *v<sup>e</sup>-Jehudhah*.

## Exercise xxix.

1. וַיְהִי-עֶרֶב וַיְהִי-בֹקֶר יוֹם אֶחָד: 2. וַיְהִי הָהָרָה פָּקֶד  
 אֶת-שָׂרָה כַּאֲשֶׁר אָמַר וַיַּעַשׂ יְהוָה לְשָׂרָה כַּאֲשֶׁר דִּבֶּר:  
 3. וַהֲלֹכֹו גֵוִים רַבִּים וְאָמְרוּ לָכֹו וְנַעֲלָה אֶל-הַר-יְהוָה  
 וְאֶל-בֵּית אֱלֹהֵי יַעֲקֹב: 4. גַּם כִּי-אֵלֶךְ בְּגִיָּא צִלְמוֹת  
 לֹא-אִירָא רַע כִּי-אַתָּה עִמָּדִי: 5. כִּי-הוּא עַל-יָמִים  
 יִסְדָּה וְעַל-נְהָרוֹת יִכּוֹנְנָה: 6. לֹא יִשְׁבְּתִי עִם-מִתִּי-  
 שׁוּא וְעַם נַעֲלָמִים לֹא אָבוּא:

## LESSON XVI.

## OF THE ACCENTS: DISTINCTIVES.

76. We find in the Hebrew Bible, together with the vowel-points, many marks both above and below words, which (in many cases) do not materially affect their meaning or pronunciation. These are termed **Accents**, one of which at least stands on every word. They principally serve two purposes: (a) To show which syllable is to be emphasised or dwelt upon; i. e. they mark the **tone-syllable**; (b) To point out the **connection or disconnection** between the different words of a sentence.

See note in  
 Addenda Et  
 Corrigenda

77. The syllables accented in Hebrew are always (1) either the ultimate (most frequently), or (2) the penultimate. Should an accent be found on the antepenultimate, it may only serve as a Methegh (§ 67).

A word having the ultimate accented is termed *milra* (Chaldee,—‘from underneath’); one having the penultimate accented, *milel* (Chaldee,—‘from above’).

78. Of the two offices performed by the Accents, the second (which may be compared to that of our punctuation signs) is the more important, since through it we have a guide to the meaning of sentences otherwise obscure, or liable to misinterpretation.

See note in  
→  
Addenda Et  
Corrigenda

79. The Accents, as signs of punctuation, are divided into two great classes: **Distinctives**, called by grammarians *Domini* (masters), marking separation or disconnection between words (as our full-stop, colon, semi-colon, and comma); and **Conjunctives**, called *Servi* (slaves), which bind words together.

80. For a complete scheme of the Accents the student is referred to larger works on Hebrew Grammar. For the present he may confine his attention to a few of the chief Distinctives, postponing to a much more advanced stage the study of those infinite subtleties of connection and disconnection of words which the ingenuity of Jewish grammarians has discerned and embodied in a most elaborate accentual system.

81. The six chief Distinctives, given in order of their separating force, are *Šillûq*, *Athnāch*, *Šeḡhōltā*, *Zāqēph-qāṭōn*, *Zāqēph-gādhōl*, and *Tiphchā*. These are explained in the following sections. A seventh Distinctive of less importance, *Rēbhā* (רְבִיעַ), may be mentioned, because consisting in a mere dot above the line (◌◌) it is liable to be confounded with the vowel *Cholem*. It mostly stands, however, where it would be impossible to sound an *o*, as in the first syllable of the word נְשִׁמְרֵת.

82. **Šilluq**, — (סְלִיק cessation), is a perpendicular mark like *Methegh*, on the tone-syllable of the last word in every verse of the Hebrew Bible, and thus serves to separate verse from verse. The word is followed by *Šōph-pāsûq*, : (סוֹף פְּסוּק end of a verse), as in Gen. i. 1, : יְהִי אֵרֶץ and the earth.

The distinction between *Šilluq* and *Methegh* is plain: the former occurs only in the last word of a verse, and the latter can never be on a tone-syllable.

83. **Athnach**, — (אַתְנַח respiration), stands in general on the tone-syllable of a word near the middle of a verse, and serves to divide each verse into two main clauses.

לָמָּה רָגְשׁוּ גוֹיִם וְלְאֻמִּים יִהְיֶה-רִיק׃ Ps. ii. 1.

*Why raged (the) nations (Athnach)? and-peoples meditated-vanity (Šilluq)?*

84. **Ṣegholta**,  $\text{◌ֿ}$  (סְגוּלְתָא *cluster of grapes*), like Ṣeghol inverted and above the line, serves to subdivide the clause before Athnach. It occurs mostly in the longer verses, and is regarded by some as of equal power with Athnach, with which it combines to divide the verse into three main clauses. This accent is termed a **postpositive**, i. e. it can only stand on the final letter of a word, and does not therefore necessarily mark the *tone-syllable*.

1 Kings xiii. 18. *And he said unto him, I also am a prophet as-thou-art* (בְּמוֹתִי Ṣegholta); *and an angel spake unto me by the word of the Lord, saying, Bring him back with thee into thine house, that he may eat bread and drink water* (Athnach). *But he lied unto him* (Ṣilluq). See also Gen. i. 7.

85. **Zaqeph-qaton**,  $\text{◌ֿ}$  (זָקֵף קָטָן *little upright*), like a sheva, but *above* the line, is a slight pause, equivalent to a comma, and subordinate to Athnach. It serves to further subdivide a clause between Athnach and Ṣilluq, or Athnach and the beginning of the verse, or Athnach and Ṣegholta. See Isa. xliii. 1:

וַעֲתָה כֹּה-אָמַר יְהוָה בְּרֵאשִׁי יַעֲקֹב וַיִּצְרֶה יִשְׂרָאֵל  
אֶל-תִּירָא כִּי גִאֲלִיתִיךָ קִרְאֹתִי בְשִׁמְךָ לִי-אֲתָה:

*And-now thus-saith Jehovah thy-creator o-Jacob* (Zaqeph-qaton), *and thy-former o-Israel* (Athnach), *thou-shalt-not-fear, for I-have-redeemed thee* (Zaqeph-qaton), *I-have-called by-thy-name, mine thou* (art) (Ṣilluq).

*Note*—The three above-mentioned accents will be inserted where necessary in the following exercises. A sign of the tone-syllable ( $\text{◌ֿ}$  or  $\text{◌ֿ}$ ) will occasionally be used; but this is only a grammatical mark, not a Hebrew accent properly so called. Thus מֶלֶךְ *king*, לָמַדְתִּי *I learned*. When not otherwise specified it must be understood that the tone is *on the last syllable of the word*.

86. **Zaqeph-gadhol**,  $\text{◌ֿ}$  (זָקֵף גָּדוֹל *great upright*), used for *Zaqeph-qaton* where no conjunctive accent precedes. Where both *Zaqeph*s occur in the same clause, that which comes first is the stronger distinctive, e. g. 1 Kings xvii. 17:

וַיְהִי אַחֲרֵי הַדְּבָרִים הָאֵלֶּה חָלָה בֶן-הָאִשָּׁה בְּעֵלֶת  
הַבֵּית:

*And-it-was after the-things these (Zaqeph-qaton) fell-sick (Zaqeph-gadhol) the-son-of-the-woman the-mistress-of the-house (Athnach).*

See also Isa. xl. 3 for an interesting instance, in which the accent determines the traditional interpretation of a doubtful passage :

קוֹל קוֹרֵא בַּמִּדְבָּר פָּנּוּ דֶּרֶךְ יְהוָה :

*The-voice-of one-that-crieth; In-the-wilderness prepare-ye the-way-of Jehovah.* As the greater pause is on the word with *Zaqeph-qaton*, viz. *one-that-crieth*, we must not read (with A. V. and LXX) *one-that-crieth in-the-wilderness: Prepare ye*, etc.

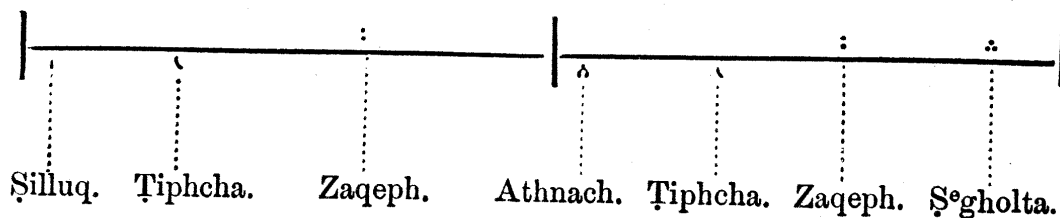
87. **Tiphcha**, — (טִפְחָה *a handbreadth*), always precedes *Athnach* and *Silluq*, as Gen. i. 1 :

בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ :

*In-the-beginning (Tiphcha) created God (Athnach) the heavens (Tiphcha) and the earth (Silluq).*

88. The word which has one of the greater Distinctive accents (especially *Silluq* and *Athnach*) is said to be **in pause**, and the vowel of the tone-syllable, if short, is often lengthened, as Gen. i. 2, הַמַּיִם for הַמֵּיִם (ver. 7). Sometimes a word in pause retracts the accent from the ultima to the penultima. A *sheva* before a final tone-syllable is often in pause changed to a full vowel, and takes the accent.

89. It will now be seen in general how the accents break up a verse into clauses and sub-clauses. Confining our illustration to the accents here given, we may exhibit their position in the verse by the following diagram :



An actual example conforming to this model occurs in ver. 4 of the following Exercise.

## Exercise xxx.

Point out the chief Distinctives and Methegh in the following passage. Other accents may be disregarded. But see p. 164.

GENESIS xliv. 1-8.

1. וַיֵּצֵא אֶת-אֲשֶׁר עַל-בֵּיתוֹ לֵאמֹר מַלֵּא אֶת-אֲמֻתְחַת  
הָאֲנָשִׁים אֲכַל כֶּאֱשֶׁר יוּכְלוֹן שִׂאת וְשִׁים כֶּסֶף-אִישׁ בְּפִי  
אֲמֻתְחַתוֹ: 2. וְאֶת-גְּבִיעִי גְבִיעַ הַכֶּסֶף תִּשִּׂים בְּפִי  
אֲמֻתְחַת הַקֶּטָן וְאֵת כֶּסֶף שִׁבְרוֹ וַיַּעַשׂ כְּדִבְרַי יוֹסֵף אֲשֶׁר  
דִּבֶּר: 3. הַבֶּקֶר אֹר וְהָאֲנָשִׁים שְׁלָחוּ הֵמָּה וַחֲמִרֵיהֶם:  
4. הֵם יֵצְאוּ אֶת-הָעִיר לֹא הִרְחִיקוּ וַיּוֹסֶף אָמַר לְאֲשֶׁר  
עַל-בֵּיתוֹ קוּם רִדָּה אַחֲרֵי הָאֲנָשִׁים וְהַשְׁגַּתָם וְאָמַרְתָּ  
אֲלֵהֶם לָמָּה שְׁלַמְתֶּם רָעָה תַּחַת טוֹבָה: 5. הֲלוֹא זֶה  
אֲשֶׁר יִשְׁתָּה אֲדֹנִי בֹו וְהוּא נִחַשׁ יִנְחָשׁ בֹּו הִרְעַתָם אֲשֶׁר  
עָשִׂיתָם: 6. וַיִּשְׁגֹּם וַיְדַבֵּר אֲלֵהֶם אֶת-הַדְּבָרִים הָאֵלֶּה:  
7. וַיֹּאמְרוּ אֵלָיו לָמָּה יְדַבֵּר אֲדֹנִי כְּדִבְרֵים הָאֵלֶּה  
חֲלִילָה לָעֲבָדֶיךָ מַעֲשׂוֹת כְּדִבְרֵי הַזֶּה: 8. הֵן כֶּסֶף אֲשֶׁר  
מִצְאָנוּ בְּפִי אֲמֻתְחַתֵּינוּ הִשְׁיבָנוּ אֵלֶיךָ מֵאֶרֶץ כְּנָעַן וְאִיךָ  
נִגְנֹב מִבֵּית אֲדֹנֶיךָ כֶּסֶף הוּא זֶהב:

## LESSON XVII.

## OF THE RADICALS AND SERVILES.

90. The letters of the Hebrew alphabet are arranged in two great classes, the **Radicals** and the **Serviles**.

91. Grammarians have established the fact that the foundation of most words in Hebrew is **three consonants**. These are termed the **Root**, and the three consonants composing it are the **Radicals** of the **Verbal Stem**. See § 188.



92. Now certain other consonants may be put before (prefixed), added to (suffixed), or inserted in this Root, serving either (1) to form a derivative from the Root, as **מִשְׁפֵּט** *judgment*, from **שָׁפַט** *to judge*; or (2) to express some *circumstance* of the Root, as Number, Gender, Case, Tense, Person, etc., as **שֹׁפְטִים** *judges*, **בְּשֹׁפֵט** *in a judge*, **יִשְׁפֹּט** *he will judge*. Such consonants are termed **Serviles**. **All the letters** of the Hebrew alphabet may be used as **Radicals**, but only **eleven** as **Serviles**, viz. א, ב, ה, ו, י, כ, ל, מ, נ, ש, ת, combined by grammarians into the mnemonic sentence, **אֵלֵינוּ כָּתַב מֹשֶׁה** *to us wrote Moses*.

93. Derivatives from a Root are chiefly formed in the three following ways:—

(1) By **altering the Vowel**, as Root **חָטָא** *to sin*, Derivative **חַיָּטָא** *sinner*.

(2) By **doubling a Radical**, through Daghesch Forte, as **חַטָּא** *sinner*.

(3) By **using a Servile**, as Root **גָּדַל** *to be great or tall*, **גְּדֻלָּה** *greatness*: **עָשָׂה** *to do*, **מַעֲשֵׂה** *a deed*.

The Serviles specially used to form substantives from verbs (see § 91) are those which form the mnemonic word **הָאֵמָנְתִּי** *he's mantiv*.

94. The use of Serviles to express the *circumstances* of a Root is very varied and extensive. Not only are they employed, as in other languages, to indicate the number, case, gender of Nouns, and the number and person of Verbs, but separate words, such as the conjunction *and*, various prepositions, the definite article *the*, and the possessive pronouns *my*, *thy*, etc., are represented in Hebrew by a mere prefix or suffix. Thus (by adding various serviles) we may build up a simple word into quite a complex notion, e.g. **בֵּן** *a son*; add **ים**=plur., **בָּנִים** *sons*; add **ו**=*his*, **בָּנָיו** (**נ** dropped for euphony) *his sons*; prefix **מ**=*from*, **מִבָּנָיו** *from his sons*; prefix **ו**=*and*, **וּמִבָּנָיו** *and from his sons*.

95. These prefixes and suffixes will be treated in detail under Part II, ETYMOLOGY. The following incomplete list of the more frequent may help the student to *begin* the important task of analysing Hebrew words as they occur in any passage of

Scripture. Let him take the first chapter of Genesis and identify any of the Serviles here subjoined. The alternative forms in parentheses are explained under Part II.

**Prefixes :** כּ *in*, לְ *to*, כִּי *like, as*, וְ (וּ) *and*, מִן (מִ) *from*, הִן (הֵן) *the*.

For **Verbal Prefixes**, see § 194.

**Suffixes :** יִם. plural ending, הָ, ת, feminine ending.

For **Pronominal Suffixes**, see § 163.

For **Verbal Suffixes**, see § 194.

### Exercise xxxi.

The following Exercise exhibits the frequency and importance of the Serviles. They are printed in hollow type, and are represented (as nearly as possible) by the italics in the English translation. Let the student identify them as far as possible according to §§ 92-95.

1. וְאָמַרְתָּ בַּיּוֹם הַהוּא אֲדַכּוּךָ יְהוָה  
*o-Lord | I-will-thank-thee | the-that | in-the-day | and-thou-shalt-say*
- כִּי אָנֹכִי אֵפֶר אֲפָרָה יָשָׁב בִּי  
*thy-anger | is-turned-away | with-me | thou-wast-angry | for*
2. וְתַנְחִמֵנִי : הִנֵּה אֵל יְשׁוּעָתִי אֶבְטַח  
*I-will-trust | my-salvation | God | behold | : and-thou-comfortest-me*
- וְלֹא אֶפְחַד כִּי עֲזָי וְזִמְרָת יְהוָה  
*the Lord | and-my-song | my-strength | for | I-will-fear | and-not*
3. יְהוָה וַיְהִי - לִי לְיִשׁוּעָה : וְשָׁאַבְתָּם - מַיִם  
*water | and-ye-shall-draw | : for-a-salvation | to-me | and-he-was | the LORD*
4. בְּשִׂשׁוֹן מִמַּעַיְנֵי הַיְּשׁוּעָה : וְאָמַרְתָּם בַּיּוֹם  
*in-the-day | and-ye-shall-say | : the-salvation | from-the-wells-of | with-joy*
- הַהוּא הוֹדָה קְרָאָה לַיהוָה בְּשִׁמּוֹ הוֹדִיעָה  
*declare-ye | on-his-name | call-ye | to-the-Lord | give-ye-thanks | the-that*
- בְּעַמִּים עָלֵילָתָיו הוֹכִירָה כִּי  
*that | bring-ye-to-remembrance | his-doings | among-the-peoples*
5. נִשְׁגָּב שִׁמּוֹ : זָמַר יְהוָה כִּי גִאֲתָה עָשָׂה  
*he-did | excellently | for | the-Lord | sing-ye-to | : his-name | is-exalted*

6. צִהַלְי : בְּכָל - הָאָרֶץ : זֹאת מוֹדַעַת  
 cry - thou | : the - earth | in - all | this (is) | made - known  
 בְּקִרְבָּךְ גָּדוֹל כִּי צִיּוֹן יִשְׁבֶּת וְרָנִי  
 in - thy - midst | great | for | Zion | inhabitress - of | and - shout - thou  
 קְדוֹשׁ יִשְׂרָאֵל :  
 : Israel | the - Holy - One - of

## LESSON XVIII.

### OF *Q<sup>E</sup>RI* AND *K<sup>E</sup>THĪBH*.

96. The reader of the Old Testament in the ordinary Masorete editions (see § 17) will observe notes in Hebrew at the foot of the page, with an asterisk or circle above certain words in the text to which these notes refer. The most important of these indicate **various readings**, and are chiefly of two forms:

1. **Differences in copies** of the original, denoted by the Hebrew abbreviation נ"א, standing for אַחֲרָנָה נִסְתָּה *another copy*. In the Psalms these notes are very numerous.

2. **Corrections of obvious errors or suggested emendations.**

97. The method of these corrections is curious. On the one hand the scribes did not venture to alter 'one jot or tittle'— 'a yodh or a corner of a letter'—from the sacred exemplar; but on the other hand the mistake must be corrected. They therefore copied the erroneous word in the text and set down the right one in a foot-note, followed by the word קִרִי (or the abbreviation "ק), meaning *read*, the wrong word in the text being termed כְּתִיב *written*. But as no sacredness attached to the vowels (compare § 17) the *kethîbh* (i. e. the erroneous reading of the text) is pointed with the vowels of the *q<sup>e</sup>ri* (i. e. the marginal emendation), and a help is thus afforded to the reader to pronounce the correct word. Thus in Ruth i. 8 we find *text* יַעֲשֶׂה, an impossible word; the marginal note is יַעֲשֶׂה קִרִי. Pointing now this *q<sup>e</sup>ri* with the vowels of the *kethîbh*, we obtain the corrected reading יַעֲשֶׂה. Again in ii. 1 we have *text* מוֹדַעַת, *margin* מוֹדַע; the two combined give מוֹדַע as the *q<sup>e</sup>ri*.

98. Occasionally a word has been inserted in the text which

is thought to have no business there : the transcribers have not ventured to erase it, but have left it *without a vowel*, as in Ruth iii. 12 the word **אֵם** with the marginal note **כתיב ולא קרי**, 'written, but not read.' On the other hand, a word may have been accidentally omitted, as in verse 5 of the same chapter, where the vowels are put in *without any consonants* ( \_ .. ), the letters **אֵל** being given at the foot of the page, making up the word **אֵל** *unto me*. Here the note is 'read but not written.'

Another example is the pronoun **הוא**, used in the Pentateuch for both masc. and fem. *he* and *she*. In the later language a separate form was used for the fem., **היא** *she*. The Massoretes, therefore, where they judged the pronoun to be feminine, edited **הוא**, an impossible form, meaning 'read **היא**.'

The word *not*, **לֹא**, has the same sound with **לוֹ**, the dative pronoun *to him*, used also for the possessive *his* or *its*. Hence arises a little doubt in some interesting passages. Thus in Ps. c. 3 the text (*kethîbh*) has **לֹא** : 'It is he that hath made us, and *not* we ourselves,' as A.V. The Massoretic scribes, however, put **לוֹ** as *qerî* in the margin, 'It is he that hath made us, and we are *his*,' as R.V. Another instance is in Isaiah ix. 3, 'Thou hast multiplied the nation and *not* increased the joy' (*kethîbh* and A.V.) 'Thou hast multiplied the nation, thou hast increased *their* joy,' lit. joy *to it* (*qerî* and R.V.)

99. But the most interesting result of this Massorete method of distinguishing the *written* from the *read* is that which has given us the vowels of the word **JEHOVAH**. The Hebrew word is **יהוה** YHVH or JHVH, J being used for *yodh* in the old transliteration. But through Jewish reverence this word was never *read*, the word **אֲדֹנָי** *Lord* being always substituted for the ineffable Name. In the printed text, therefore, the word **יהוה**, wherever it occurs, is pointed with the vowels of **אֲדֹנָי**, with the single alteration that the compound sheva becomes simple with the non-guttural י (§ 28); the result is the word **יְהוָה** *Yehôvâh*, Eng. **JEHOVAH**. This combination of the vowels of one word with the consonants of another, without any marginal note, may be termed a **perpetual Qerî**.

*Notes*—(1) The exact pronunciation of **יהוה** is doubtful; the best attested form is **יְהוָה** *Yah-veh*, or perhaps with sheva vocal

*Ya-h<sup>e</sup>veh*. Modern writers frequently adopt this, but probably the current *Jehovah* is too deeply rooted in the English language ever to be superseded.

(2) Sometimes the combination אֲדֹנָי יהוה *the Lord Jehovah* occurs. In this case, to avoid the repetition 'Adonai 'Adonai, יהוה is read as אֱלֹהִים 'Elohîm God, and is pointed with its vowels. See Isaiah l. 4, אֲדֹנָי יְהוִה.

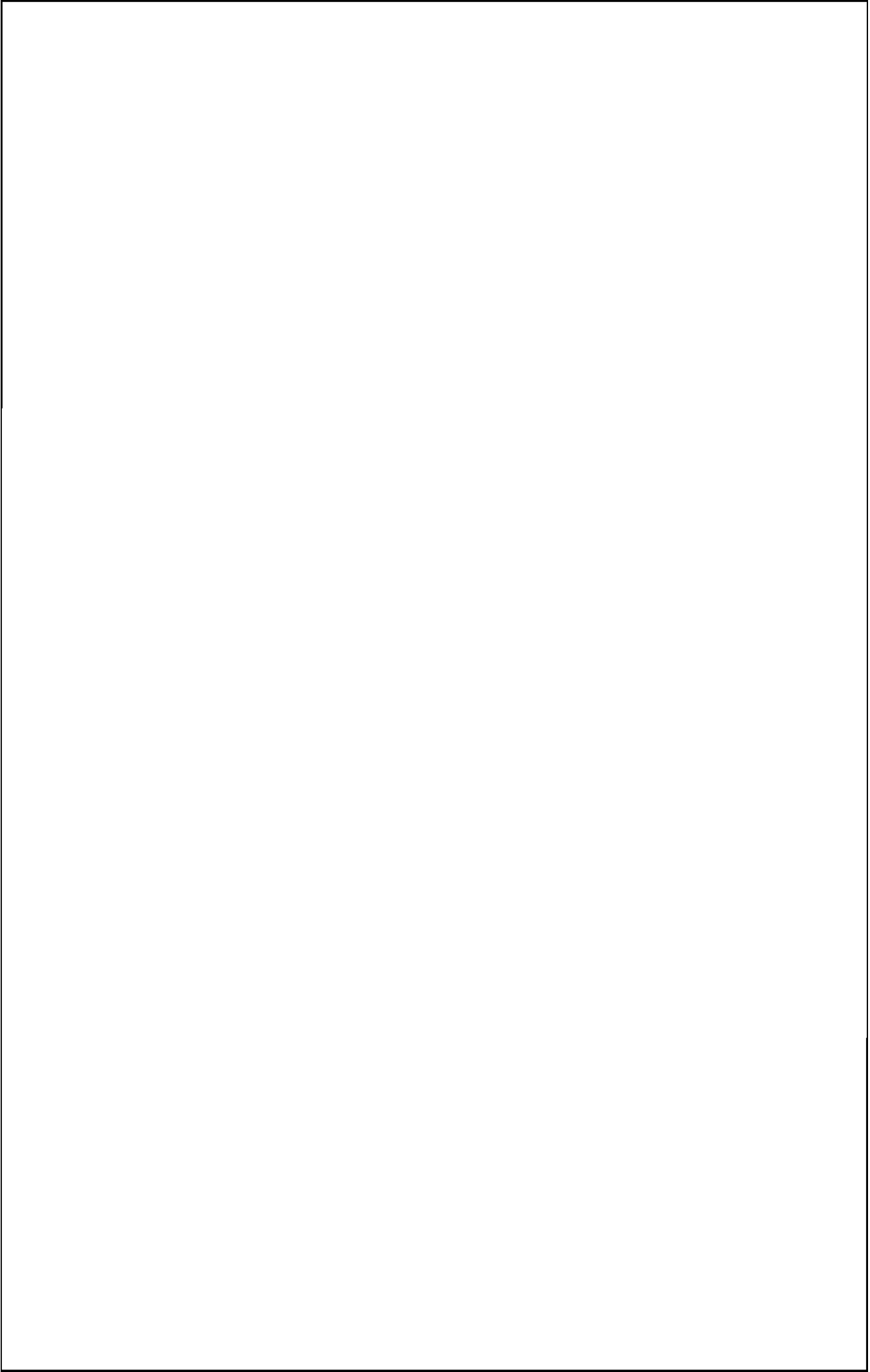
(3) If יְהוָה receives a prefix pointed with sheva (§ 95), as לִיְהוָה *to Jehovah*, the two vocal shevas cannot stand (§ 70), and the resulting form is לִיהוָה by contraction for לִי (the compound sheva of אֲדֹנָי, p. 49, note 1 b), *not* לִיהוָה for לִי (p. 49, note 1 a).

100. Other Massoretic notes call attention to any anomalies of vowels, daghesh, etc. In Gen. i. 1, for example, we have the fact noted that there is a 'large ב' ;' in chap. ii. 4 a 'small ה' ;' while in chap. ii. 25 'daghesh after shureq' is mentioned as being contrary to the general law (§ 48. 3). A very frequent note is of the form קָמֶץ בְּזָקֶף קָטָן, i. e. קָמֶץ בּוֹ"ק *Qamets with Zaqeph-qaton*, noting that one of the lesser distinctive accents has had the effect of *Silluq* or *Athnach* in putting the syllable into *pause*, and lengthening its vowel (§ 88). See Gen. xi. 3, 11; xxiv. 19, etc. On the other hand, in Gen. xxvii. 2, פָּתַח בְּאַתְנַח *Pathach with Athnach*, we are reminded that with *Athnach*, a pause accent, we should have expected the lengthening of *Pathach* to *Qamets*. With foot-notes not here explained, the student need not for the present concern himself.

In Judges xviii. 30 the Kethîbh is *Moses* מֹשֶׁה (so A.V.), but the Massorete scribes seem to have thought the statement derogatory to his name, and have curiously altered it to *Manasseh*, by inserting נ above the line, thus מִנִּשֶׁה (see R.V.)

PART II.

*ETYMOLOGY.*



# PART II.

## ETYMOLOGY.

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### LESSON I.

#### OF THE ARTICLE.

101. There is in Hebrew **one Article**,  $\cdot\eta$  *the*, which is indeclinable, and forms a prefix to its noun. This Article is probably contracted from  $\eta\eta$ , and is kindred to the Arabic  $\text{أل}$ .

The Article *a* is not expressed in Hebrew.

102. **The Article is followed by Daghesh Forte** in the Consonant before which it stands, to compensate for the omitted  $\eta$ , except when this Consonant is a Guttural.

103. The Vowel of the Article is *Pathach*. But before Gutturals this is generally lengthened into *Qamets*, by way of compensation (in sound) for the omitted Daghesh Forte.

104. But before the Gutturals  $\eta$  and  $\text{ח}$  the Article usually keeps its Pathach, as  $\eta\eta\text{שָׁךְ}$  *the darkness*.

105. Except when  $\eta$ ,  $\text{ח}$  (or  $\text{ע}$ ) has Qamets and is unaccented, when the Article takes *Seghol*, as in  $\eta\eta\text{רִים}$  *the mountains*.

See note in  
→  
Addenda Et  
Corrigenda

#### *Paradigm of the Article.*

The Article is—

1.  $\cdot\eta$  before non-gutturals.
2.  $\eta$  before  $\eta$  and  $\text{ח}$  (but if these have  $\text{ֿ}$  they conform to 3 and 4).
3.  $\eta$  before gutturals generally (*always* before  $\text{א}$  and  $\text{ר}$ ).
4.  $\eta$  before unaccented  $\eta$ ,  $\text{ע}$ ;  $\eta$ ;  $\eta$  always.



## Exercise i.

## WORDS (דְּבָרִים).

|                         |                            |
|-------------------------|----------------------------|
| the father. הָאָב 1.    | the mountains. הַהָרִים 5. |
| the mother. הָאִם 2.    | the garden. הַגֶּן 6.      |
| the son. הַבֵּן 3.      | and. וְ, וּ 7.             |
| the daughter. הַבִּת 4. | behold! הִנֵּה 8.          |

*Note*—The conjunction *and* is merely a prefix, commonly וְ, but before a Labial, or any Consonant pointed with Sheva, וּ, and (sometimes) immediately before the tone-syllable, וּ.

1. הָאָב : 2. הִנֵּה הַבִּת : 3. הַהָרִים : 4. וְהַבֵּן :  
 5. הִנֵּה הַגֶּן וְהַהָרִים : 6. אָב וּבֵן : 7. אִם וּבִת :  
 8. הִנֵּה הָאִם וְהַבֵּן הַבִּת וְהָאָב :

## Exercise ii.

1. A mother. 2. The mother. 3. Behold the father!  
 4. The brother and the sister. 5. Behold the mountains!  
 6. A garden and a son. 7. And behold, a mother and a father.  
 8. The son and the father, the garden, and behold! the daughter.

## LESSON II.

## NOUNS: THEIR CLASSES AND GENDER.

106. Nouns are divided into two great classes, *Proper* and *Common*.

107. *Common Nouns* are again divided into *Concrete*, as אִישׁ *a man*; *Abstract*, as אֱמֶת *truth*; and *Collective*, as דָּגָן *grain*.

108. To Hebrew Common Nouns belong Gender, Number, and Case.

## GENDER.

109. There are in Hebrew **two Genders**, the *Masculine* and the *Feminine*. The (so-called) *Neuter* Gender of other languages is in Hebrew generally supplied by the *Feminine*.

110. Masculine Nouns have no distinctive termination. The most usual feminine termination both for substantives and adjectives is הַ. But many Feminine Nouns end in תְּ, יתְּ, or תִּי, or, like masculines, have no distinctive ending.

111. Feminine Nouns are frequently **formed from Masculines** by an added termination. Thus מֶלֶךְ *king*, מַלְכָּה *queen*; נֶעֶר *boy*, נַעֲרָה *girl*; מִצְרִי *Egyptian*, f. מִצְרִית.

112. Apart from the distinction of male and female, and irrespective of termination, the Gender is **determined by the meaning** in the following cases, although with occasional exceptions:—

*Masculine*: names of rivers, mountains, winds, months, nations.

*Feminine*: names of countries, towns, provinces; also of those members of the body which exist in couples, as *hand, foot, wing*.

113. **Abstract Nouns** are generally *Feminine* (answering to the neuter in Greek and Latin). But where the quality indicated exists in a high degree of intensity, the Noun is sometimes *Masculine*.

114. Many names of *Animals* may be either *Masculine* or *Feminine*, i. e. are of **Common Gender** (as *camel, lamb, bird*). Some, however, are always *Masculine*, as כֶּלֶב *dog*; others always *Feminine*, as יוֹנָה *dove*. Among other Nouns of Common Gender are many in constant use, for which the Vocabulary or Lexicon must be consulted. Instances are אֶרֶץ (m. rare), *earth*, אֵשׁ *fire*, דֶּרֶךְ *way*, שֶׁמֶשׁ *sun*, שְׁאוֹל *Sheol*.

### Exercise iii.

Prefix the Definite Article to the following words:—

- |                            |                           |
|----------------------------|---------------------------|
| an Egyptian, m. מִצְרִי 1. | Egypt, f. מִצְרַיִם 2.    |
| Jordan, m. יַרְדֵּן 3.     | Gilead, f. גִּלְעָד 4.    |
| north wind, m. צָפוֹן 5.   | an eye, f. עֵין 6.        |
| man, m. אִישׁ 7.           | woman, f. אִשָּׁה 8.      |
| gold, m. זָהָב 9.          | truth, f. אֱמֶת 10.       |
| a book, m. סֵפֶר 11.       | hand, f. יָד 12.          |
| a Hebrew, m. עִבְרִי 13.   | kingdom, f. מַלְכוּת 14.  |
| peace, m. שָׁלוֹם 15.      | wine, m. יַיִן 16.        |
| a king, m. מֶלֶךְ 17.      | a queen, f. מַלְכָּה 18.  |
| a prince, m. שָׂר 19.      | a princess, f. שָׂרָה 20. |
| a bird, m. עוֹף 21.        | a bee, f. דְּבוּרָה 22.   |

## Exercise iv.

Translate into English, supplying the Copula *is, art, am*, in each sentence when required, since these words are only understood in Hebrew. **The word having the Article is the Subject, although it may be placed last in Hebrew:** thus No. 6 below is not 'gold is the truth,' but 'the truth is gold.'

1. הִנֵּה הַמֶּלֶךְ : 2. שָׂרָה הָאֵם : 3. אִישׁ הָעֵבְרִי :  
 4. וּמִלְכָּה הַדְּבוּרָה : 5. הִנֵּה הַיָּרְדֵּן : 6. זָהָב הָאֵמֶת :  
 7. שָׁלוֹם יְרוּשָׁלַם : 8. הִנֵּה הָאִשָּׁה :

## LESSON III.

## NOUNS (CONTINUED): NUMBER.

115. There are in Hebrew, properly speaking, **two Numbers**, the *Singular* and the *Plural*.

116. Nouns of the **Masculine** Gender usually **make their Plural by adding ם**, frequently changing their **Vowel-points** (see § 135), as, *Sing.* מֶלֶךְ *a king*; *Pl.* מְלָכִים *kings*.

117. Nouns of the **Feminine** Gender usually **make their Plural in וֹת**, as מַלְכָּה *a queen*; מְלָכוֹת *queens*.

118. Feminine Nouns ending in יִת or וֹת make their Plural in דְּיוֹת, as מַלְכוּת *a kingdom*; מְלָכוּתִים *kingdoms*.

119. The Plural termination יִם is often contracted into ם (cf. § 18). Nouns ending in י add ם only, as עֵבְרִים *Hebrews*.

120. *Patronymics* are formed by adding י to Proper Nouns, as עֵבֶר *Eber*; עֵבְרִי *Hebrew*. These *Patronymics* take (of course) the usual Feminine and Plural terminations—so: *Hebrews* (m. pl.) עֵבְרִים; fem. sing. עֵבְרִיָּה, עֵבְרִית; fem. plur. עֵבְרִיּוֹת.

121. Some Nouns are only used in the Plural, as אֱלֹהִים *God*; חַיִּים *life*. Other Nouns are only used in the Singular, as יַיִן *wine*.

122. The Plural terminations יִם and וֹת cannot help us absolutely to determine the Gender of a Noun. For many Masculine Nouns make their Plural in וֹת, such as אָב *a father*,

See note in  
 Addenda Et  
 Corrigenda

אָבוֹת *fathers*; many Feminine Nouns make their Plural in יִם, as יוֹנָה *a dove*, pl. יוֹנִים *doves*; while other Nouns have both forms in the Plural, as שָׁנָה *a year*, pl. שָׁנִים or שָׁנוֹת *years* (poet.).

123. A **Dual Number**—in יָם.—for both Genders, is occasionally employed, but only when objects are spoken of which **naturally go in pairs**, as יָד *a hand*; Dual יָדַי *two hands*.

## Exercise v.

|                      |                        |
|----------------------|------------------------|
| I. אֲנִי             | he. הוּא               |
| princes, m. שָׂרִים  | Egyptians, m. מִצְרִים |
| mothers, f. אֲמוֹת   | daughters, f. בָּנוֹת  |
| sons, m. בָּנִים     | nostrils. אֶפֶסִּים    |
| word, m. דָּבָר      | men, m. אַנְשִׁים      |
| words, m. דְּבָרִים  | women, f. נָשִׁים      |
| gardens, m. גַּנִּים | books, m. סְפָרִים     |
| good, m. adj. טוֹב   | who? מִי               |

1. מִי הָאִישׁ : 2. אֲנִי בֵן : 3. הָעֶבְרִי מֶלֶךְ :  
 4. הַמִּצְרִי הוּא וְהָאִם אֲנִי : 5. מִי בָנִים וּמִי בָנוֹת :  
 6. הִנֵּה מְלָכִים וּמַלְכוֹת הִנֵּה נָשִׁים וְאֲמוֹת : 7. מִי  
 אָבוֹת : 8. הִנֵּה זָהָב וְסְפָרִים : 9. טוֹב הָאֵב וּמִי  
 הוּא : 10. אֲנִי הַמֶּלֶךְ :

## Exercise vi.

1. I am a father, and who is the mother? 2. Behold the princes and the kings, the queens and the women. 3. Who is good? 4. Sons and daughters, I am the man. 5. Behold the Jordan and the mountains! 6. Good is the Egyptian. 7. Who are the mothers? 8. The nostrils and the hands, the books and the gardens. 9. I am the daughter, and he is the prince, and who is the king?

## LESSON IV.

## NOUNS (CONTINUED): CASE.

124. The **Nominative Case** is in Hebrew **not distinguished** by any mark.

125. The **Vocative Case** is distinguished by the context. Sometimes the Article is prefixed.

Thus, 1 Sam. xvii. 58 : בֶּן-מִי אָתָּה הַנָּעַר : *the son of whom (art) thou, O young man ?*

126. The **Accusative Case** if **indefinite** is undistinguished. But the Accusative Case **definite** is generally (not always) preceded by the word אֵת (most frequently אֶת־, cf. §§ 69, 48. 3), which is merely the sign of the Accusative, and is not translated. For the three ways in which a noun may be made definite, see § 130.

127. The **Dative Case** is marked by two Prepositions forming prefixes to the word — בְּ in, and לְ to or for (see Notes).

Thus, Gen. i. 1 : בְּרֵאשִׁית בָּרָא אֱלֹהִים : *In the beginning God created.*

128. The **Ablative Case** is marked by the Prefix Preposition מִן *from*.

Thus, Gen. ii. 16 : מִכָּל עֵץ-הָעֵדֶן אָכַל תֹּאכֵל : *from every tree of the garden eating thou shalt eat.*

129. The **Genitive Case** is represented in Hebrew by the so-called **Construct State**. When one noun depends upon another, the rule of other languages is that the dependent or governed noun is put in the Genitive Case; in Hebrew **it is the governing noun which is affected**, the other being left untouched, e. g. *horses of the king* would in Hebrew be *horses-of the-king*, and while in Greek or Latin the word *king* would be in the Genitive Case, in Hebrew it is the word *horses* which is put into the equivalent Construct State.

This idiom is not so unnatural as it may appear. The former of the two connected nouns is put into the Construct State because it is incomplete in itself and needs the following noun to complete its sense. The two nouns form one complex notion: the first has less emphasis because the second follows; it may be lightly hurried over. **Hence the Construct State is commonly characterised by a lightening, i. e. a shortening of its vowels**, e. g. *the word is good*, דִּבְרַר טוֹב; but *the word of the king is good*, דִּבְרַר הַמֶּלֶךְ טוֹב.

*Notes.*—i. A word in the Construct State cannot have the Article (§ 131).

ii. The Plural Masc. termination יִם and Dual יִם are shortened to י in the Construct State. The Fem. Plural ending וֹת is unchanged.

130. A noun may be particularised or made definite in one of three ways:—

- (1) It may have the Definite Article, as **בֶּן הַבֵּן** *the son*.  
 (2) It may be in the Construct State, as **בֶּן-אָדָם** *son of man*.  
 (3) It may have a Pronominal Suffix (§ 133), as **בְּנִי** *my son*.

131. But no noun may be particularised in more than one way at a time. Therefore a noun with a Suffix may not take the Article, neither may a noun in the Construct State take a Suffix nor the Article, though the noun following may do so. Thus, *the ark of the covenant*, **אֲרוֹן הַבְּרִית**, not **הָאֲרוֹן**.

### Notes on the Prefix Prepositions.

1 (a). The Prefixes **בְּ**, **לְ** are generally pointed with Sheva. But when the first letter of the Noun to which they are joined is also pointed with Sheva, the Prefix takes the Slight Vowel *Chireq* (§ 70).

(b) Before a Compound Sheva the Prefix takes the Vowel of this Compound Sheva (§ 65 c).

(c) Before **יְ** the Prefix takes *Chireq*, and the **יְ** loses its Sheva altogether, i. e. *quiesces* in *Chireq*, as **בְּיָמֵי** *in the days of*.

2. The Prefix **מִ** (abbreviated from **מִן**) takes Short *Chireq*, and is followed by *Daghesh Forte* to compensate for the lost **יְ** (cf. § 102). But when the first letter of the Noun is a Guttural, the Prefix is pointed with *Tsere*.

3. When the Prefix **לְ** or **בְּ** is placed before a word having the Definite Article, the **ה** of the Article is omitted for the sake of euphony, while the Prefix receives the Article's vowel, and is followed by *Daghesh Forte* (§ 100). But with **מִ** the Article is kept, and the Prefix either becomes **מִן** (by 2), or is written in full **מִן** and joined to the word by *Maqqeph*.

### Paradigm of Prefixes.

For the Article, see § 105, Paradigm; for **וְ** *and*, see Exercise i. p. 46. Like **לְ** *to* are **בְּ** *in* and **כְּ** *as, like*.

|                 |        | <i>to a</i> | <i>from a</i> | <i>to the</i> | <i>from the</i>           |
|-----------------|--------|-------------|---------------|---------------|---------------------------|
| <i>son</i>      | בֶּן   | לְבֶן       | מִבֶּן        | לְבֶן         | מִהֶבֶן or מִן-הֶבֶן      |
| <i>tree</i>     | עֵץ    | לְעֵץ       | מִעֵץ         | לְעֵץ         | מִהֶעֶץ or מִן-הָעֵץ      |
| <i>vessel</i>   | כֵּלִי | לְכֵלִי     | מִכֵּלִי      | לְכֵלִי       | מִהֶכֶלִי or מִן-הַכֵּלִי |
| <i>sickness</i> | חֲלִי  | לְחֲלִי     | מִחֲלִי       | לְחֲלִי       | מִהֲחֲלִי or מִן-הַחֲלִי  |

## Exercise vii.

בֵּן a son.

|   |   |
|---|---|
| <i>Nom. &amp; Voc.</i> בֵּן the son, O son! | <i>Nom. Plur.</i> בָּנִים sons.             |
| <i>Acc.</i> אֶת-בֵּן the son.               | <i>Gen. Plur.</i> בְּנֵי-אָדָם sons of men. |
| <i>Genitive</i> } בֶּן-אָדָם son of         |   |
| <i>(Stat. Constr.)</i> } man.               |   |

|                      |                    |                            |                         |
|----------------------|--------------------|----------------------------|-------------------------|
| בָּתִּים :           | בֵּית הָאֱלֹהִים : | בָּנוֹת :                  | בָּנוֹת-יְרוּשָׁלַם :   |
| house.               | the house of God.  | daughters.                 | daughters of Jerusalem. |
| בֵּת-הַמֶּלֶךְ :     | בָּתִּים :         | בְּתֵי הַבָּמוֹת :         | אַתָּה :                |
| the king's daughter. | houses.            | houses of the high places. | thou.                   |
| שָׁם :               | אַיִה :            | יֵשׁ לִי :                 | בָּרָא :                |
| there.               | where?             | there is to me, I have.    | he created.             |
|                      |                    |                            | beginning.              |

## Exercise viii.

1. יֵשׁ לִי בָנִים וּבָנוֹת : 2. אֵיִה בֵּת-הַמֶּלֶךְ : 3. הִנֵּה  
 בֵּית הָאֱלֹהִים : 4. בָּנוֹת-יְרוּשָׁלַם הִנֵּה בְּתֵי הַבָּמוֹת :  
 5. בָּרָאשִׁית בָּרָא אֱלֹהִים אֶת-הַשָּׁמַיִם וְאֶת הָאָרֶץ :  
 6. הִנֵּה בֶן-אָדָם אַתָּה וְשֵׁם אִישׁ טוֹב : 7. אֵיִה הַגָּנִים  
 וּמִי בְּבֵית : 8. שָׁם גִּלְעָד שָׁם הִירְדֵן וְהִנֵּה מִצְרַיִם וְאֵיִה  
 בֵּית הָאֱלֹהִים : 9. בָּנוֹת יְרוּשָׁלַם הִנֵּה בֵּית הַמֶּלֶךְ :

## LESSON V.

## DECLENSION OF NOUNS.

132. It has been seen that Hebrew hardly possesses those external additions known as **Case-endings** which constitute in other languages the Declension of the Noun. **The only inflectional terminations are** יִם (plur. masc.), יֵם (dual), וֹת (plur. fem.); יֵ and וֹת (plur. construct); הֵ (fem.), תֵ (fem. constr.). See p. 48.

133. But there is **another class of terminal additions**, commonly regarded as part of the declension of the noun, termed **Pronominal Suffixes**. By these suffixes the Possessive Pronouns *my, thy, our*, etc. are expressed, e.g. סוס *horse*, סוסי *my horse*, סוסו *his horse*, סוסיהם *their horses*. These will be given in full later (§ 163).

134. **All these suffixes** (as well as those in § 132) **take the tone**; i. e. when one of them is added to a noun, the accent of the noun which probably rested on the final syllable (§§ 76, 77) **moves on to the new syllable formed by the suffix**. Some of the suffixes are dissyllabic, and involve a shifting of the tone two places.

135. This moving forward of the tone **causes changes in the vowels of the word**; its vowels are lightened in one way or another to compensate for the heavy addition at the end (cf. § 129). Usually one or more of the vowels **fall entirely away and are replaced by vocal Sh<sup>e</sup>va**.

136. **The Declension therefore of Hebrew Nouns requires a threefold knowledge:—**

(1) Of the **external additions** representing the **Plural** (masc. and fem., abs. and constr.), the **Feminine** (in adjectives), and the pronominal **Suffixes**.

(2) Of the **internal vowel changes** due to the **Construct State** (§ 129).

(3) Of the **internal vowel change** due to the **shifting of the tone** on to any new suffix syllable (as in 1).

137. Of these the third is most important and will be considered in the following Lesson. It will be seen that certain vowels are by nature **unchangeable**, so that nouns containing only such vowels keep the same form whatever suffix is added. Where a word has changeable vowels the changes possible through the shifting of the tone may be brought under a few general principles which apply both to nouns and verbs.



## LESSON VI.

CHANGEABLE AND UNCHANGEABLE VOWELS:  
VOWEL CHANGES.

138. In certain circumstances, vowels are **unchangeable**, remaining the same through all modifications of the word; in others they are **changeable**.

In the following cases vowels are **unchangeable**:—

(a) **Short vowels in a shut unaccented syllable.** These remain, even with the throwing forward of the accent through an addition which has the tone, e.g. אֶלְמָן *widowed*, אֶלְמָנָה *a widow*; קִנְיֹן *a possession*, קִנְיִי *my possession*; קֶרֶבֶן *a gift*, קֶרְבָּנִי *my gift*; שִׁלְחָן *a table*, שִׁלְחָנִי *my table*. So also in verbal forms, e.g. יִקְטֹל *he will kill*, יִקְטְלוּ *they will kill*; אֶקְטֹל *I will kill*; אֶקְטֹלָה *let me kill*; יִהְיֶה *he will be favourable*, יִהְיֶהּ *they will be favourable*; יִשְׁלַךְ *he will be cast out*, יִשְׁלְכוּ *they will be cast out*.

*Obs.*—It will be observed in all these examples that it is the *first syllable* which illustrates the rule. So under *b*.

(b) A special and frequent case of *a* may be mentioned, viz.: **short vowels followed by Daghesth Forte** before the tone: טָבַח *a cook*, pl. טָבָחִים; אֵלֵם *dumb*, pl. אֵלִמִּים; שֵׁלַח *he has been sent away*, שֵׁלַחְתֶּם *ye have been sent away*, etc. With these vowels are reckoned **those lengthened for compensation** (§ 65 *a*), e.g. פָּרַשׁ *a horseman*, for פָּרַשׁ, pl. פָּרָשִׁים; חָרַשׁ *deaf*, for חָרַשׁ, pl. חָרָשִׁים; בֵּרַךְ *he is blessed*, for בֵּרַךְ, pl. בֵּרָכְתֶּם *ye are blessed*.

*Obs.*—The two cases mentioned under *b* may be comprised under the one rule: **The vowels which are, or should be, followed by a Daghesth Forte are unchangeable.**

(c) **Long vowels in which ם, ן, ה, ך quiesce** (§§ 17, 18), or after which one of these sounds has fallen away in pronunciation, and consequently, also, in writing, e.g. קוֹמָה *stature*, קוֹמָתוֹ *his stature*; תְּנוּבָה *produce*, תְּנוּבָתוֹ *his produce*; בִּינָה *understanding*, בִּינָתוֹ *his understanding*; ראשׁוֹן *first*, fem.

רָאשׁוֹנָה; קָם *rising up against, an adversary* (from קָם = קוּם *he has risen up, he has risen against*); קָמֶיכֶם *your (masc.) adversaries*.

139. **All other vowels are changeable**, and are liable to fall away or be shortened when the word receives a tonic addition, or (in the case of nouns) is put into the Construct State.

140. **The falling away of a changeable vowel takes place according to one or other of two distinct and opposed principles.** Both are illustrated in various classes of nouns, but the one is so specially to be traced in the inflection of verbs that it may be called the Law of Verbal Inflection, while the other, by way of distinction, may be termed the Law of Nominal Inflection.

141. (1) **Law of Nominal Inflection.** When a word receives a tonic addition, the open syllable immediately before the new tone syllable retains its full vowel; the previous changeable vowels become Shevas.

(2) **Law of Verbal Inflection.** When a word receives a tonic addition, the open syllable immediately before the new tone syllable loses its vowel (Sheva taking its place): the previous vowels are unaltered.

142. The two principles just given are of the highest importance. It will be noted that they are opposed to each other, and it becomes a question according to which law the inflection of any given noun proceeds. This will be explained in the following Lesson. Before passing on, however, let the student master the illustrations of the two principles given in the following section.

143. Convenient suffixes for illustration are יִם. (plural), הִי *his*, תִּי *thy*, נוּ *our*, יְכֶם *your* (the word to which this suffix is attached is plural). The tone is indicated by ˆ, and it will be noted that each suffix involves the moving of the tone one syllable onward, except the last, which moves it two syllables.

**Nominal.** From דְּבַר *word* (1st Law) we have דְּבָרִים *words*, דְּבָרְךָ *thy word*, דְּבָרוֹ *his word*, דְּבָרֵנוּ *our word*, דְּבָרֵיכֶם (for דְּבָרֵיכֶם, cf. § 70) *your words*.

**Verbal.** From אֹיֵב ('ô-yēb) *enemy* (2nd Law) we have אֹיְבָיִם *enemies*, אֹיְבֵנוּ *our enemy*, etc.; and from קָטַל *he killed* (2nd Law) comes קָטְלוּ *they killed*.

### Exercise ix (Pronominal Suffixes).

|     |                 |       |                      |
|-----|-----------------|-------|----------------------|
| my  | י               | our   | נִי                  |
| thy | { י m.<br>יִ f. | your  | { כֶּם m.<br>כֶּן f. |
| his | ו               | their | { ם m.<br>ן f.       |
| her | הָ              |       |                      |

*Note*—These are the suffixes as appended to a noun in the singular. If the noun is in the plural there is a slight modification in the form of the suffix. The complete list is given later (§§ 163–168).

Words with unchangeable vowels: סוּס *horse*, שִׁיר *song*, לְבוּשׁ *garment*, גִּבּוֹר *hero*.

Words inflected according to 1st Law: דְּבַר *word*, נְבִיא *prophet*, כּוֹכֵב *star*, יָד *hand*.

Words inflected according to 2nd Law: מִסְפָּד *mourning*, כֹּהֵן *priest*, מוֹפֶת *miracle*, שֵׁם *name*.

Write down the Hebrew for (1) The plural of each word given above. (2) My song; thy horse; our word; his name; her mourning; your prophet; my hand; their miracle; his priest; her garment; our hero; your song.

(3) Attach the pronominal suffixes to דְּבַר<sup>1</sup>.

## LESSON VII.

### DECLENSION OF NOUNS: FIRST, SECOND, AND THIRD DECLENSIONS.

144. **Nouns must be grouped into classes for the purposes of declension. This is mainly done according to the vowels.** Thus many nouns have the vowel *gamets* both in the ultima and penultima; others, *gamets* in one syllable,

<sup>1</sup> Note that *your word* = דְּבַרְכֶּם; the *pathach* under ב by an exception noted later (§ 166). So also דְּבַרְכֶּן.

*tsere* in the other; others again have properly only one vowel, while some nouns are made up of unchangeable vowels (§ 138). All nouns conforming to any one of these *vowel-types* are declined in the same manner, and might form a separate declension.

145. But we may again group these groups and lessen the number of declensions by noting that the same principle or law of inflection (§ 141) applies to several types of noun. Thus, e.g. the words *דָּבָר*, *זָכֵן*, *גִּדּוּל*, *עוֹלָם*, *לֵב*, though obviously differing in their vowels, are inflected alike.

146. It will be found that **Hebrew Nouns fall into six classes or declensions:—**

- i. Nouns with unchangeable vowels, e.g. *גִּבּוֹר*.
- ii. Nouns with *gamets* in ultima or penultima, or both: *בּוֹכֵב*, *גִּדּוּל*, *יֵשֶׁר*. Monosyllables (not in v.).
- iii. Nouns with *tsere* in ultima and an unchangeable vowel in penultima: *מוֹפֵת*. Monosyllables (not in v.).
- iv. Segholate nouns (§ 152): *דִּרְיָה*.
- v. Monosyllables which double their last letter before any suffix: *עַם* (plural *עַמִּים*).
- vi. Nouns ending in *ה*: *רַעְה*.

147. **The Suffixes** (§§ 132, 133) are of course unaffected by the form of the noun to which they are added, and **are the same for all nouns. The difference between the six declensions lies in the different vowel changes which (1) mark the construct state, (2) accompany the suffixes** (§ 135). The principles which regulate these vowel changes are given in the following sections.

#### 148. Laws of the First Declension.

- (1) *Construct State*. No change in Singular (*ים* changed to *י* in Plural, as in all Declensions).
- (2) *Before all Suffixes*. No change.

#### 149. Laws of the Second Declension.

- (1) *Construct State*. (a) *Singular*: The open penultima (if changeable) has *sheva*; the closed ultima (if change-

able) has *pathach*. (b) *Plural*: All changeable vowels become *sh<sup>e</sup>va*.

*Note 1.*—By this law the plural construct of דָּבָר is דְּבָרִי, which (according to § 70) becomes דְּבָרִי.

*Note 2.*—Where a *guttural* loses its vowel, the substituted *sh<sup>e</sup>va* must be compound (§§ 26, 65).

(2) *Before Suffixes*. The vowel immediately before the new tone syllable is unchanged: previous (changeable) vowels become *sh<sup>e</sup>va*.

*Remark*—Nouns therefore of the second declension follow the 1st (or Nominal) Law of Inflection (§ 141).

### 150. Laws of the Third Declension.

(1) *Construct State*. (a) *Singular*: No change. (b) *Plural*: The final *tsere* becomes *sh<sup>e</sup>va*.

(2) *Before all Suffixes*. The final *tsere* becomes *sh<sup>e</sup>va*.

*Remark*—Nouns, therefore, of the third declension follow the 2nd (or Verbal) Law of Inflection (§ 141).

### Paradigms.

|              | 1st Decl.  | 2nd Decl.  |            |           | 3rd Decl. |
|--------------|------------|------------|------------|-----------|-----------|
|              | גְּבוּר    | כוֹכֵב     | גְּדוּל    | יֶשֶׁר    | מוֹפֵת    |
| Const. Sing. | גְּבוּר    | כוֹכֵב     | גְּדוּל    | יֶשֶׁר    | מוֹפֵת    |
| Plur. Abs.   | גְּבוּרִים | כוֹכְבִּים | גְּדוּלִים | יֶשְׁרִים | מוֹפְתִים |
| Plur. Const. | גְּבוּרֵי  | כוֹכְבֵי   | גְּדוּלֵי  | יֶשְׁרֵי  | מוֹפְתֵי  |

*Note*—The forms given here are sufficient to illustrate the foregoing laws. For complete Paradigms, see the end of the book.

### Exercise x.

1. Write down the Construct Singular and Plural of all the nouns given in Exercise ix.

2. Add the Pronominal Suffixes (Exercise ix) to the singular of יֶשֶׁר, כּוֹכֵב, גְּבִיָּא, מִסְפֵּד.

## LESSON VIII.

DECLENSION OF NOUNS: FOURTH, FIFTH, AND SIXTH  
DECLENSIONS.

151. The Fourth Declension consists of what are termed **Segholate Nouns**. These are properly monosyllables, having a single short vowel and ending in two consonants (cf. § 45, 5). The vowel may be short *a*, *i*, or *o*, as e.g. מִלֶּךְ, סִפֵּר, בִּקֵּר (böqr).

152. To avoid the harshness of such a combination there has slipped in under the second radical the vowel *seghol*, with an accompanying modification of the preceding vowel. Hence מִלֶּךְ becomes מִלְּךְ, סִפֵּר becomes סִפְּר, and בִּקֵּר becomes בִּקְּר. It is this euphonic *seghol* which gives the name **Segholate** to this class of nouns, and makes them easily recognised. A further characteristic of *segholate* nouns is that the accent is on the penultima, a reminiscence of the lost monosyllabic form.

153. Laws of the Fourth (*Segholate*) Declension.

- (1) *Construct State*. (a) *Singular*: Unchanged. (b) *Plural*: Reverts to the original monosyllabic form.
- (2) *Plural Absolute*. Follows the Second Declension, taking *sheva* under the first radical, *qamets* under the second.
- (3) *Other suffixes* to the *singular* and *dual* are added to the original form; if to the *plural* (cf. § 164), they are added to the plural form.

*Note 1.*—The nouns given in § 152 (מִלֶּךְ (*a*), סִפֵּר (*i*), בִּקֵּר (*o*)) are the usual types of this declension. But the presence of gutturals in the root may cause variations, e.g. גִּזֵּר (*a* class), נִגַּע (*i* class), פִּעַל (*o* class). This occasions no difference in declension except that (1) when the guttural requires *sheva* the *sheva* must be one of the compounds, and (2) words of the *i* class beginning with *ח* or *ע* have *seghol* before singular suffixes instead of *chireq*.

*Note 2.*—Some few *segholates* have one of the weak letters *ו* or *י* for middle radical, e.g. מָוֶת *death*, אִיָּן *iniquity*, עֵין *eye*. In this case, for the construct singular *ו* *quiesces* in *cholem*,

י *quiesces* in *tsere*, and all suffixes are added to this form.  
Thus מוֹתוֹ *his death*, עֵינָיִם *two eyes*, etc.

154. Nouns of the Fifth Declension present no special difficulty. They are of monosyllabic form with various vowels, as e.g. עַם *people*, אִם *mother*, חֹק *statute*.

### 155. Laws of the Fifth Declension.

(1) *Construct State Singular*. No change.

(2) *Plural, and before Suffixes*. The final radical doubled by *daghesh*; and the vowel (if long) shortened (*tsere* to *chireq*, *cholem* to *qibbuts*). For final gutturals, see § 65 (a).

*Note*—The *daghesh* is due to the fact that these nouns are contracted forms derived from verbs which have their second and third radicals alike. Thus עַם is from the verb עָמַם, אִם from אָמַם, חֹק from חָקַק. The lost radical reappears before a suffix. A few dissyllables follow this rule, as מָגֶן *shield* (מָגַן), pl. מַגִּנִּים.

156. Nouns of the Sixth Declension are characterised by the termination הֶ. The laws given in the following section have reference to this ending only, but it must be carefully noted that the previous vowel may also be such as to be subject to change, e.g. שָׂדֶה *field* belongs to the sixth declension as ending in הֶ, and to the second as possessing *qamets* in the penultima.

### 157. Laws of the Sixth Declension.

(1) *Construct State Singular* changes הֶ to הֶ..

*Note*—This is the only exception to the general law of § 129.

(2) *Before all Suffixes*. The weak ending הֶ falls away, and previous vowels are modified according to the foregoing rules.

### Paradigms.

|              | 4th Decl. |           |           | 5th Decl. |          |         | 6th Decl. |
|--------------|-----------|-----------|-----------|-----------|----------|---------|-----------|
|              | דָּרָךְ   | סִפָּר    | בָּקַר    | עַם       | אִם      | חֹק     | רָעָה     |
| Const. Sing. | דָּרָךְ   | סִפָּר    | בָּקַר    | עַם       | אִם      | חֹק     | רָעָה     |
| Plur. Abs.   | דָּרָכִים | סִפָּרִים | בָּקָרִים | עַמִּים   | אִמֹּת   | חֻקִּים | רָעִים    |
| Plur. Const. | דָּרָכַי  | סִפָּרַי  | בָּקָרַי  | עַמִּי    | אִמֹּתַי | חֻקֵּי  | רָעֵי     |

## Exercise xi.

1. Assign the following nouns to their proper Declension :—  
 עֶלֶף *leaf*, דֶּרֶךְ *way*, חֹשֶׁךְ *darkness*, רֹעֵה *shepherd*, תְּוֹךְ *midst*,  
 קִדְּשׁ *holiness*, שִׁבְט *tribe*, גַּן *garden* (from גִּנָּן), קֵץ *end* (from קִצֵּץ).

2. Give the Singular Construct and Plural Absolute of the above nouns.

3. Give the Hebrew for—my way; way of holiness; in the midst of the garden; shepherd of the tribes; our darkness; leaves of the garden; his garden; thy shepherd; their end; end of the ways of darkness.

## LESSON IX.

## FEMININE NOUNS: IRREGULAR NOUNS.

158. **Many Feminine Nouns have no distinctive ending** (cf. § 110). To these the rules of declension already given are directly applicable, the only point of difference from masculine nouns being the plural termination תִּי (abs. and constr.) instead of יִם and יָם.

159. The more frequent feminine terminations are תָּ and תִּי. The vowels preceding this ending will determine to which of the six declensions the word belongs, and will be modified as in the corresponding masculine forms.

160. **These two terminations themselves undergo modification as follows:—**

- (1) The ending תָּ (a) Reverts to תִּי in the Construct Sing.  
 (b) Is changed into תִּי for the Plural Abs. and Constr. (c) Reverts to תִּי before Suffixes and retains the *gamets*, after the model of the Second Declension.
- (2) The ending תִּי (a) Is unchanged in the Construct Singular. (b) Is changed into תִּי for the Plural Absolute and Construct. (c) Loses the י before Suffixes, being treated like a Segholate noun.



161. A few examples of Feminine Nouns are appended. The figures in parentheses indicate the declension: (1) סוּסָה *mare*, pl. סוּסוֹת; (2) צְדָקָה *righteousness*, pl. צְדָקוֹת (i. c. צִדְקוֹת); (4) נַעֲרָה *maiden*, pl. נַעֲרוֹת; (4) חֲרָבָה *desolation*, pl. חֲרָבוֹת (not used); (5) חַיָּה *life*, pl. חַיִּים (masc. ending); (5) מָרָה *bitter*, pl. מְרוֹת.

162. Some nouns are **irregular** in their inflection. A list of the more frequent is here given, with their chief irregularities:—

| NOUN.   | MEANING. | CONSTR. SING. | WITH SUFFIXES.  | PLUR. ABS. | PLUR. CONSTR. |
|---------|----------|---------------|---|------------|---------------|
| אָב     | father   | אָבִי         | { אָבִי my f. אָבִי thy f. אָבִיו or אָבִיהוּ his f. אָבִיכֶם your f. } | אָבוֹת     | (2)           |
| אָח     | brother  | אָחִי         | (Like <i>father</i> )   | אָחִים     | (1)           |
| אִישׁ   | man      |               |   | אֲנָשִׁים  | אֲנָשִׁי      |
| אִשָּׁה | woman    | אִשָּׁתִּי    | אִשָּׁתִּי my w., etc.  | נָשִׁים    | (2)           |
| בֵּית   | house    | בֵּיתִי       | בֵּיתִי my h., etc.   | בָּתִּים   | (1)           |
| בֶּן    | son      | בֶּן־         | { בֶּן־ my s. בֶּן־ thy s. }  | בָּנִים    | (2)           |
| בַּת    | daughter |               | בָּתִּי my d., etc.   | בָּנוֹת    | (2)           |
| יוֹם    | day      |               |   | יָמִים     | יָמֵי         |
| עִיר    | city     |               |   | עָרִים     | עָרֵי         |
| פֶּה    | mouth    | פִּי          | { פִּי my m. פִּי thy m., etc. }  |            |               |

*Note*—The forms not given are regular, and can easily be supplied by referring the noun to its appropriate class.

## LESSON X.

## THE PRONOMINAL SUFFIXES.

163.

| MEANING.     | SUFFIX FOR A SING. NOUN. | EXAMPLE.                            | SUFFIX FOR A PLUR. NOUN. | EXAMPLE.                             |
|--------------|--------------------------|-------------------------------------|--------------------------|--------------------------------------|
| <i>my</i>    | י                        | סוּסִי<br><i>my horse, etc.</i>     | יְ                       | סוּסֵי<br><i>my horses, etc.</i>     |
| <i>thy</i>   | { דְּ<br>דֵי             | סוּסְךָ<br>סוּסֶיךָ                 | יְךָ<br>יֶיךָ            | סוּסֶיךָ<br>סוּסֵיךָ                 |
| <i>his</i>   | וֹ                       | סוּסָו                              | יִוְ                     | סוּסָיו                              |
| <i>her</i>   | הָ                       | סוּסָהּ                             | יָהּ                     | סוּסֶיהָ                             |
| <i>our</i>   | נֵינוּ                   | סוּסֵינוּ<br><i>our horse, etc.</i> | יֵנוּ                    | סוּסֵינוּ<br><i>our horses, etc.</i> |
| <i>your</i>  | { כֶּם<br>כֵּן           | סוּסֵיכֶם<br>סוּסֵיכֶן              | יְכֶם<br>יְכֶן           | סוּסֵיכֶם<br>סוּסֵיכֶן               |
| <i>their</i> | { ׁם<br>ׁן               | סוּסָם<br>סוּסָן                    | יָהֶם<br>יָהֶן           | סוּסֵיהֶם<br>סוּסֵיהֶן               |

164. The student will observe that the differences are slight between the suffixes for singular and for plural nouns. Those for plural nouns are especially characterised by the letter *yodh* before the significant part of the suffix. This is the י of the construct state of the masculine plural. The Fem. Plur. ending ׁת is retained before them.

**Rules for adding Suffixes to Plural Nouns:** (1) If the plural ends in ים. drop this ending and add the suffix to what remains (but see § 168). (2) If the plural ends in ׁת add the suffix to the word as it stands, and allow for the shifting of the tone.

165. All the suffixes involve the moving forward of the tone one syllable at least, and if appended to a noun with changeable

vowels, cause the vowels to be lightened (cf. §§ 134 sqq.) The rules for such vowel changes have already been given. As they are due solely to the shifting of the tone they are not affected by the particular form of any suffix, with one exception:—

166. The suffixes כֶּם, כֶּן, *your*, added to a noun in the singular, have an exceptional effect in shortening the previous vowels, and practically throw the word into the Construct State. Thus דְּבַר word, דְּבַר word-of, דְּבָרִי *my word*, דְּבָרְכֶם *your word* (cf. § 149).

167. The suffixes יָכֶם, יָכֶן, *your*; יָהֶם, יָהֶן, *their*, added to a noun in the plural, involve a double shifting of the tone, and hence cause additional vowel changes. Thus דְּבָרִים *words*, דְּבָרֵינוּ *our words*, but דְּבָרֵיכֶם (for דְּבָרֵיכֶם, cf. § 149, 1) *your words*.

168. The six suffixes mentioned in the two previous sections are termed **heavy suffixes**, and the rest, by way of distinction, are termed **light suffixes**.

**Rules for adding the heavy suffixes** (1) to the singular—add to the Construct State; (2) to the plural—add to the Construct State after dropping the final י...

### Examples of Nouns with Suffixes.

The forms given are sufficient to illustrate all possible vowel changes. The figures in parentheses indicate the Declension. A noun with unchangeable vowels is given in § 163.

| SING.                  |            |                          | PLUR.       |            |                          |
|------------------------|------------|--------------------------|-------------|------------|--------------------------|
| <i>my</i>              | <i>thy</i> | <i>your</i>              | <i>our</i>  | <i>his</i> | <i>their</i> (m.)        |
| דְּבַר <sup>(2)</sup>  | דְּבָרְךָ  | דְּבָרְכֶם               | דְּבָרֵינוּ | דְּבָרָיו  | דְּבָרֵיהֶם <sup>1</sup> |
| פֶּקֶד <sup>(3)</sup>  | פֶּקְדֶּךָ | פֶּקְדֶּכֶם <sup>1</sup> | פֶּקְדֵינוּ | פֶּקְדָיו  | פֶּקְדֵיהֶם              |
| דָּרָךְ <sup>(4)</sup> | דָּרְכֶּךָ | דָּרְכֶּכֶם              | דָּרְכֵינוּ | דָּרְכָיו  | דָּרְכֵיהֶם              |
| עַם <sup>(5)</sup>     | עַמֶּךָ    | עַמֶּכֶם                 | עַמֵינוּ    | עַמָיו     | עַמֵיהֶם                 |
| רַעְיָה <sup>(6)</sup> | רַעְיָךָ   | רַעְיָכֶם                | רַעְיֵינוּ  | רַעְיָיו   | רַעְיֵיהֶם               |

<sup>1</sup> Such forms as דְּבָרֵיהֶם, פֶּקְדֵיהֶם, involving two successive *vocal shevas*, substitute a short vowel for the first *sheva*, according to § 70.

## Exercise xii.

|                             |               |                         |           |
|-----------------------------|---------------|-------------------------|-----------|
| shepherd . . . . .          | רֹעֶה         | judgment . . . . .      | מִשְׁפָּט |
| for ever and ever . . . . . | עוֹלָם וָעוֹד | righteousness . . . . . | צְדָקָה   |
| this (m.) . . . . .         | זֶה           | upon . . . . .          | עַל       |
| way . . . . .               | דֶּרֶךְ       | place . . . . .         | מָקוֹם    |
| he gave . . . . .           | נָתַן         | holiness . . . . .      | קִדְשׁ    |
| Moses . . . . .             | מֹשֶׁה        | (1) acc. sign. (2) with | אֵת       |
| king . . . . .              | מֶלֶךְ        | not . . . . .           | לֹא       |
| pleasantness . . . . .      | נֵעִם         | path . . . . .          | נְתִיבָה  |
| peace . . . . .             | שָׁלוֹם       |                         |           |

1. Add the suffixes for *his*, *your* to the singular, and for *my*, *thy*, *his*, *their* to the plural of the nouns in the above list.

2. Translate into English:—

1. יְהוָה רָעִי : 2. כִּי זֶה אֱלֹהִים אֱלֹהֵינוּ עוֹלָם וָעוֹד :
3. דֶּרֶכִּי אֵת יְהוָה וּמִשְׁפָּטֵי אֵת <sup>1</sup> אֱלֹהֵי : 4. נָתַן אֱלֹהִים
- דְּבָרוֹ לְמֹשֶׁה : 5. דְּבָרֵינוּ דְּבָרֵי אֱלֹהִים : 6. יְהוָה מֶלֶךְ
- מַלְכִּים : 7. מִשְׁפָּטוֹ וְצִדְקָתוֹ עַל כָּל-הָאָרֶץ : 8. מָקוֹם
- קִדְשִׁי : 9. נָתַן אֱלֹהִים אֶת-הָאִשָּׁה לְאִישׁ : 10. דֶּרֶכִּיהָ
- לֹא דְרָכֵינוּ וְלֹא דְרָכֵינוּ דְּרָכִיהָ : 11. דְּבָרֵיכֶם לֹא דְבָרֵי
- הָאֵמֶת : 12. דְּרָכִיהָ דְּרָכֵי-נֵעִם וְכָל-נְתִיבוֹתֶיהָ שָׁלוֹם :

<sup>1</sup> The ' \_ here takes the pause form.

## LESSON XI.

## ADJECTIVES OF QUALITY: DEGREES OF COMPARISON.

169. Adjectives of Quality agree with their Nouns in Number and Gender. They follow the same Laws of Inflection as Nouns.

170. The *attributive* Adjective **follows its Noun**; the *predicative* Adjective **precedes its Noun**, e.g. *a good son*, טוב בֶּן; *a son is good*, בֶּן טוֹב.

See note in  
→  
Addenda Et  
Corrigenda

171. **An Adjective used to qualify a Noun takes the Definite Article when the Noun is particularised in any way (§ 130). The Adjective itself cannot be put in the Construct State or take a Pronominal Suffix.** Thus—

(1) *The good son*, הַבֵּן הַטוֹב; *this good son*, הַבֵּן הַטוֹב הַזֶּה.

(2) *The good son of the father*, בֶּן־הָאָב הַטוֹב.

(3) *My good son*, בְּנִי הַטוֹב.

172. The Hebrew language is singularly deficient in Adjectives, and their place must frequently be supplied by a Noun in the Construct State or by a Participle, e.g.

*Construct State*: 2 Kings i. 8, שַׁעַר בַּעַל שֵׁעַר *master of hair*, i.e. *hairy*.

Ps. xcix. 9, הַר קָדְשׁוֹ *hill of His holiness*, i. e. *His holy hill*.

*Participle*: Isaiah xlii. 3, קִנְיָה רָצִין *a bruised reed*.

173. **The Comparative Degree** is marked by the Preposition מִן (or מִי, § 131, note 2) *from*. The Adjective itself remains unchanged in form. Thus: *the father is greater than the son*, מִן־הַבֵּן הָאָב גָּדוֹל; *my punishment is greater than I can bear*, גָּדוֹל מִנְשׂוֹא (lit. *great from being borne*); *a rock (that) is higher than I*, צוּר־יָרוֹם מִפָּנִי.

This מִן, denoting the separation (for the purpose of comparison) of the things to be compared, has a parallel in the Greek and Latin use of the case of separation after Comparatives—in Greek, the Genitive; in Latin, the Ablative.

174. **The Superlative Degree** is expressed in various ways, the Adjective remaining unchanged.

(1) *By the Article*: 1 Sam. xvi. 11, there remaineth yet *the youngest*, הַקָּטָן (lit. *the little one*). Judges vi. 15, *I the least in my father's house*, אֲנֹכִי הַצָּעִיר בְּבֵית אָבִי; (lit. *the little one*).

(2) *By Repetition*: Ex. xxvi. 33, *the most holy*, קָדֹשׁ הַקְּדוּשִׁים.

(3) *By the Adverb מְאֹד very*: Gen. i. 31, *and behold it was very good*, וַהֲנִי־טוֹב מְאֹד.

## Exercise xiii.

good, טוֹב (1).  
 great, גָּדוֹל (2).  
 small, קָטָן or קֶטָן (2).  
 evil, רָע (5).  
 there is, יֵשׁ, יֵשׁ.  
 he, that, הוּא.  
 wise, חָכָם (2).  
 strong, עָצוּם (2).  
 holy, קָדוֹשׁ (2).

much, many, רַב (5).  
 to me, לִי.  
 law, תּוֹרָה (f.) (1).  
 perfect, תָּמִים (2).  
 white, לָבָן (2).  
 merciful, רַחוּם (1).  
 very, מְאֹד.  
 Jehovah, the LORD, יְהוָה.  
 See § 99.

(The numbers in parentheses indicate the Declension.)

Translate into Hebrew (omitting the parts of the verb *to be*):—

1. A strong man. 2. The strong man. 3. The man is strong.
4. The LORD, He is very merciful. 5. The law of the LORD is perfect. 6. Moses was wise. 7. The words of Moses were wise. 8. The wise words of Moses. 9. His strong hand.
10. Many men and many women. 11. I have (there is to me) a white horse. 12. I have the white horse of my father.
13. Great is the LORD and His words are strong and holy.
14. The man is stronger than the woman, but the woman is better than the man. 15. Evil are my days and I am the least of men.

## LESSON XII.

## PRONOUNS: PERSONAL.

175. There are in Hebrew four classes of Pronouns: Personal, Demonstrative, Interrogative, and Relative. It has already been seen that the Possessive Pronouns are expressed by Suffixes. These Suffixes, as representing the significant part of the Personal Pronouns, will be noted again in the Paradigm which follows, and will reappear in the personal endings of the Verb.

176. To Personal Pronouns belong Number, Gender, Person, Case. **Except in the Nominative Case the Personal Pronoun is merely a suffix attached to various Prepositions and Particles.** The following is the complete Paradigm:—

## THE PERSONAL PRONOUNS.

177.

## SINGULAR.

| NOM.                       | ACCUS.      | DAT.                      | ABL.               | COMP.             |
|----------------------------|-------------|---------------------------|--------------------|-------------------|
| 1st Pers. אֲנִי or אֲנִי I | אֹתִי me    | בִּי, לִי in or to me     | מִמֶּנִּי from me  | בְּמוֹנִי as I.   |
| 2nd (m.) אַתָּה thou       | אֹתְךָ thee | בְּךָ, לְךָ in or to thee | מִמְּךָ from thee  | בְּמוֹךָ as thou. |
| 2nd (f.) אַתְּ thou        | אֹתְךָ thee | בְּךָ, לְךָ in or to thee | מִמְּךָ from thee  | בְּמוֹךָ as thou. |
| 3rd (m.) הֵוא he           | אֹתּוֹ him  | בּוֹ, לוֹ in or to him    | מִמֶּנּוּ from him | בְּמוֹהוּ as he.  |
| 3rd (f.) הִיא she          | אֹתָהּ her  | בָּהּ, לָהּ in or to her  | מִמֶּנָּה from her | בְּמוֹהָ as she.  |

## PLURAL.

| NOM.                               | ACCUS.                 | DAT.                         | ABL.                        | COMP.              |
|------------------------------------|------------------------|------------------------------|-----------------------------|--------------------|
| 1st Pers. אֲנַחְנוּ or אֲנֵינוּ we | אֹתָנוּ us             | בֵּנֵינוּ, לָנוּ in or to us | מִמֶּנּוּ from us           | בְּמוֹנוּ as we.   |
| 2nd (m.) אַתֶּם ye                 | אֹתְכֶם or אֹתְכֶם you | בְּכֶם, לָכֶם in or to you   | מִמֶּכֶם or מִכֶּם from you | בְּמוֹכֶם as ye.   |
| 2nd (f.) אַתֵּן ye                 | אֹתְכֶן or אֹתְכֶן you | בְּכֶן, לָכֶן in or to you   | מִמֶּכֶן or מִכֶּן from you | בְּמוֹכֶן as ye.   |
| 3rd (m.) הֵם or הֵנָּה they        | אֹתָם or אֹתָם them    | בָּם, לָהֶם in or to them    | מִמֶּהֶם or מִהֶם from them | בְּמוֹהֶם as they. |
| 3rd (f.) הֵן or הֵנָּה they        | אֹתָן or אֹתָן them    | בָּן, לָהֶן in or to them    | מִמֶּהֶן or מִהֶן from them | בְּמוֹהֶן as they. |

178. The **Nominative Case** of a Personal Pronoun is **expressed only when emphatic**, or when the Predicate is a Noun, Pronoun, or Participle. When the Predicate is a Verb, and there is no emphasis, the Pronoun is implied in the form of the Verb.

Thus, Exod. xx. 2, **אֲנִי יְהוָה אֱלֹהֶיךָ** *I (am) the Lord thy God*; but the Pronoun is implied in the Verb, in Exod. iii. 14, **אֶהְיֶה אֲשֶׁר אֶהְיֶה** *I am that I am*.

179. The **Accusative Case** is formed by adding the Pronominal Suffixes to **אֹת** (another form of **את**, the *sign of the Accusative*, cf. § 126). **But except when there is special emphasis the accusative of the personal pronouns is commonly expressed by means of a suffix appended to the Verb.** These **Verbal (or Objective) Suffixes** will be given later (§ 231). They are almost identical in form with the Possessive.

180. The **Dative** and **Ablative Cases** are formed by means of the Prefixes **לְ**, **בְ**, **מִ**, or **מִמֶּנּוּ** (a strengthened form of **מִן**) with the Possessive Suffixes.

181. The Pronominal Suffixes are also appended to other Particles, such as **עִם**, **אֶת** *with*; **אַחֲרַי** *after*; **אֵל** *to*; **לִפְנֵי** *before*, *on the face of*; **עַל** *upon*; **תַּחַת** *under*; **אֵין** *no, none*.

The following Paradigm will sufficiently indicate the forms:

182. **Particles with Pronominal Suffixes.**

|           | with                    | to                      | upon                    | before                      | after                       |
|-----------|-------------------------|-------------------------|-------------------------|-----------------------------|-----------------------------|
|           | <b>אֶת</b> <sup>3</sup> | <b>אֵל</b> <sup>1</sup> | <b>עַל</b> <sup>1</sup> | <b>לִפְנֵי</b>              | <b>אַחֲרַי</b> <sup>1</sup> |
| me        | <b>אֶתִּי</b>           | <b>אֵלַי</b>            | <b>עָלַי</b>            | <b>לִפְנֵי</b> <sup>2</sup> | <b>אַחֲרָי</b>              |
| thee (m.) | <b>אֶתְּךָ</b>          | <b>אֵלֶיךָ</b>          | <b>עָלֶיךָ</b>          | <b>לִפְנֵיךָ</b>            | <b>אַחֲרֶיךָ</b>            |
| him       | <b>אֶתּוֹ</b>           | <b>אֵלָיו</b>           | <b>עָלָיו</b>           | <b>לִפְנָיו</b>             | <b>אַחֲרָיו</b>             |
| us        | <b>אֶתָּנוּ</b>         | <b>אֵלֵינוּ</b>         | <b>עָלֵינוּ</b>         | <b>לִפְנֵינוּ</b>           | <b>אַחֲרֵינוּ</b>           |
| you (m.)  | <b>אֶתְּכֶם</b>         | <b>אֵלֵיכֶם</b>         | <b>עָלֵיכֶם</b>         | <b>לִפְנֵיכֶם</b>           | <b>אַחֲרֵיכֶם</b>           |
| them (m.) | <b>אֶתָּם</b>           | <b>אֵלֵיהֶם</b>         | <b>עָלֵיהֶם</b>         | <b>לִפְנֵיהֶם</b>           | <b>אַחֲרֵיהֶם</b>           |

*Notes*—(1) Before suffixes these particles assume a plural form; the suffixes are added as if to the forms **אֵלִים**, **עָלִים**, **אַחֲרִים** (cf. §§ 164, 168).



(2) The form **לפני** *before* is literally *to the face of*: *before me* = *to my face*, and is made up of **ל** *to*, and **פנים** *face*, with the nominal suffix.

(3) Note the two meanings of **את**: (1) the accusative sign (§ 126), which with suffixes becomes **אות**; (2) *with*, which with suffixes doubles the **ת**, changing tsere to short chireq. Thus: (1) **אותי** *me*, (2) **אתי** *with me*.

#### Exercise xiv.

**עִמָּדִי** with me.

**אין** not; often = there is not (opp. to **ישׁ** there is).

**אֲחֵרוֹן** the last (m.)

**אֱמֶת** truth (f.)

**עָשִׂיתָ** thou hast made.

**צָבָא** a host (constr. **צְבָא**).

**לְבַד** alone, see p. 141.

**עַתָּה** now.

**רְאוּ** see ye.

**זְקֵנָה** old age (f.)

**לֹא** not.

**שָׁמַיִם** heavens (constr. **שָׁמַיִ**).

**צְבָאוֹת** hosts (constr. **צְבָאוֹת**).

**יָם** sea (m.)

**יְהִיוּ** they are.

**נָבִיא** prophet (m.)

1. **רְאוּ עַתָּה כִּי אֲנִי אֲנִי הוּא וְאִין אֱלֹהִים עִמָּדִי:**
2. **אַתָּה-הוּא יְהוָה לְבַדָּךְ אַתָּה עָשִׂיתָ אֶת-הַשָּׁמַיִם וְכָל-הַשָּׁמַיִם וְכָל-צְבָאָם הָאָרֶץ וְכָל-אֲשֶׁר עָלֶיהָ הַיָּמִים וְכָל-אֲשֶׁר בָּהֶם:**
3. **מָה-הֵמָּה אֱלֹהִים:**
4. **אֲנִי יְהוָה רֹאשׁוֹן וְאַתָּה-אֲחֵרִיִּים אֲנִי-הוּא:**
5. **אַתָּה-הוּא מֶלֶכִּי אֱלֹהִים:**
6. **וְעַתָּה אֲדֹנִי יְהוָה אַתָּה-הוּא הָאֱלֹהִים וְדַבְּרִיךְ יְהִיוּ אֱמֶת:**
7. **וְעַד-זְקֵנָה אֲנִי הוּא:**
8. **לֹא-מִבְּנֵי יִשְׂרָאֵל הֵנָּה:**
9. **וַיֹּאמֶר לוֹ גַּם-אֲנִי נָבִיא כָמוֹךְ:**

1. Deut. xxxii. 39.    2. Neh. ix. 6.    3. Zech. i. 9.    4. Is. xli. 4.  
 5. Ps. xlv. 5.    6. 2 Sam. vii. 28.    7. Is. xlv. 4.    8. Judg. xix. 12.  
 9. 1 Kings xiii. 18.

<sup>1</sup> The 3rd Personal Pronouns **הוא**, **הֵמָּה** are sometimes used to give greater emphasis to a preceding pronoun; in this case they are not to be translated.

## LESSON XIII.

PRONOUNS: DEMONSTRATIVE, INTERROGATIVE, AND  
RELATIVE.

## 183. The Demonstrative Pronouns are—

MASC.

FEM.

1. זֶה (or הַזֶּה) *this* . . . . . זֹאת (or הַזֹּאת) *this*.  
 2. הַזֶּה (or הַזֹּאת) *that* . . . . . הֵיאָ (or הֵיאָה) *that*.

PLURAL (for both Genders).

1. אֵלֶּה (or הָאֵלֶּה) *these*.  
 2. { (Masc.) הֵם, הֵמָּה (or הֵהֵם, הֵהֵמָּה) }  
       { (Fem.) הֵנּוּ, הֵנָּה (or הֵהֵנּוּ, הֵהֵנָּה) } *those*.

See note in  
 Addenda Et  
 Corrigenda

184. Demonstrative Pronouns may be used as Adjectives, in which case they agree with their Nouns in Number and Gender. They are then used with the Article, as: בַּיּוֹם הַהוּא: *in that day*; בַּיּוֹם הַגָּדוֹל הַהוּא: *in that great day*.

185. But Demonstrative Pronouns standing alone, i. e. used pronominally as subjects, may not take the Article, although Prepositions may stand before them.

Thus, Ex. iii. 15, : זֶה שְׁמִי לְעֹלָם וְזֶה זְכוֹרִי לְדֹר דֹּר: *this (is) my name for ever, and this (is) my memorial from generation (to) generation*; : בּוֹטֵחַ בְּזֹאת אֲנִי בּוֹטֵחַ: *in this I am confident*.

## 186. The Interrogative Pronouns are—

מִי *who?*      מָה *what? how?* (מַה, מַה־).

Both may be joined with the Prefix Prepositions; thus, לְמִי *to whom?* לָמָּה *why?* בְּמָה *how great?* בְּמִי *in whom?* בְּמָה *in what?*

The Accusative Prefix אֶת may be joined to מִי (not to מָה); thus, אֶת־מִי *whom?*

Both may stand as Genitives: בֶּן־מִי *whose son?*

The interjectional *how!* is expressed by מָה: מַה־טוֹב *how good!* מַה־פּוֹרָא *how fearful!*

<sup>1</sup> These forms are used also for the 3rd Personal Pronoun; see Table, § 177. For the definite article in § 183 see § 184.

### Pointing of מה.

The pointing of this word closely resembles that of the Article (§ 105).

1. מה (with Daghes conjunctive) before non-gutturals, מה-גדול *how great!*
2. מה before א and ר, מה-אלה *what (are) these?*
3. מה before ה, ח, ע, מה-חכם *how wise!*
4. מה before ה, ח, ע, not with qamets, מה-היא *what (is) she?*

187. **The Relative Pronoun** is אשר *who, which*, for all genders and numbers. It may take the Prefix Prepositions: לאשר, באשר, etc. (for the *pathach*, see § 65 c).

1. Often אשר is untranslatable in itself, and only serves to give a relative character to the sentence by changing a Demonstrative Pronoun (generally a suffix-pronoun) into the corresponding Relative, e. g. ורעו בו *its seed (is) in it*, but Gen. i. 11, אשר ורעו בו *whose seed (is) in it* (lit. *which its seed*); פקרו he visited *him*, אשר פקרו *whom* he visited.

2. The Relative Pronoun is frequently omitted altogether, e. g. Is. xl. 20, פסל לא ימוט *an idol (which) shall not be moved*; Ps. lxi, מצור-קרום ממני *unto a rock (which) is higher than I*.

### Exercise xv.

וירא and he saw.

היה he was.

רעב famine (m.)

ישיר shall be sung.

קרא he cried.

בא coming (a participle).

עבד a slave, servant.

ויהי and he was.

ראשון former.

שם name.

שיר a song.

קדוש holy (m.)

אמר he said.

ואמרו and they will say.

ויאמר and he said.

ששי sixth.

1. ביום ההוא יושר השיר-היה בארץ יהודה:

2. זאת הארץ: 3. זאת האשה וזה-בנה: 4. וקרא

זה אל-זה ואמר קדוש קדוש קדוש יהוה צבאות:

5. מי-זה בא מאדום: 6. ולמי אלה לפניה: 7. ויאמר

משה אל-האלהים הנה אנכי בא אל-בני ישראל

וַאֲמָרוּ לִי מַה-שְּׁמוֹ : 8. כִּמְהַיְמִי-עֲבֹדָה : 9. הָרָעַב  
 הָרָאשׁוֹן אֲשֶׁר הָיָה בְיָמֵי אֲבֹרָהָם : 10. וַיֵּרָא אֱלֹהִים  
 אֶת-כָּל-אֲשֶׁר עָשָׂה וְהָיָה-טוֹב מְאֹד וַיְהִי-עָרֵב וַיְהִי-בֹקֶר  
 יוֹם הַשְּׁשִׁי :

*Exercise xv.*—1. Is. xxvi. 1. 4. Is. vi. 3. 5. Is. lxiii. 1. 6. Gen.  
 xxxii. 18. 7. Exod. iii. 13. 8. Ps. cxix. 84. 9. Gen. xxvi. 1. 10. Gen.  
 i. 31.

## LESSON XIV.

### THE VERB: GENERAL SCHEME.

188. **Every Hebrew Verb consists in its simplest form of three Consonants, called Radicals** or root-letters. All inflection whereby the particulars of mood, tense, person, number, etc. are indicated, consists (1) in varying the vowels of the three radicals, (2) in prefixing, appending, or inserting various serviles (§§ 88 sqq.).

A very few Verbal roots are apparently **quadriliteral**, a fourth root-letter being inserted in a trilateral word, as כָּרַס *ravage* (ר inserted) Ps. lxxx. 14.

189. The most striking characteristic of the Hebrew Verb is its richness in **Voices**, or in what may fairly be regarded as the equivalent of Voices. In English we have, properly speaking, only one Voice, the Active; while the Passive has to be expressed by the help of the auxiliary verb 'to be.' Latin has two Voices; Greek has three, i. e. the same Greek verb can express by a mere change of ending either *I watch*, *I watch myself*, or *I am watched*. **The Hebrew Verb possesses seven such modifications, three active, three passive, and one reflexive.** They are variously termed voices, species, modifications, or **Conjugations**.

190. The nature of these modifications will be understood from the following:—

## Scheme of the Seven Conjugations.

| CHARACTER. |                  | NAME.    | MEANING.                          |
|------------|------------------|----------|-----------------------------------|
| Simple     | { <i>Active</i>  | Qal      | <i>he watched.</i>                |
|            | { <i>Passive</i> | Niphal   | <i>he was watched.</i>            |
| Intensive  | { <i>Active</i>  | Piel     | <i>he watched diligently.</i>     |
|            | { <i>Passive</i> | Pual     | <i>he was watched diligently.</i> |
| Causative  | { <i>Active</i>  | Hiphil   | <i>he caused to watch.</i>        |
|            | { <i>Passive</i> | Hophal   | <i>he was caused to watch.</i>    |
| Reflexive  |                  | Hithpael | <i>he watched himself.</i>        |

*Obs.*—The meaning of the names of these conjugations will appear later. See § 200. It is not to be supposed that every verb is found in all seven conjugations. This rarely happens. Moreover, while it is in general true that Piel is *intensive*, Hiphil *causative*, and Hithpael *reflexive*, these characteristic meanings are often more or less obscured, and seldom appear so clearly as in the scheme above. The Niphal conjugation was probably originally reflexive, and in many verbs retains its reflexive force, see p. 80.

191. In each of these seven Conjugations there are two so-called **Tenses**—the Perfect and the Imperfect (sometimes misnamed Past and Future). These are not Tenses in the full sense, in that they do not fix the time of the action but state only its completedness or incompleteness. **The Hebrew Verb has no Tenses; the time of the action, past, present, or future, must in every instance be gathered from the context.** A tense in English fixes two particulars:—(1) the time of the action, (2) its completedness or otherwise. Thus we have Past Imperfect=I was watching; Past Perfect=I had watched; Past Indefinite (Gk. *arist*)=I watched; and the same in Present and Future. The Hebrew ‘Tense’ disregards *time*, and looks only to *completedness*. As we can the more easily predicate completion of past actions and incompleteness of future actions, the Hebrew Perfect is generally past and the Imperfect future.

192. Besides the two ‘Tenses’ each Conjugation has an Imperative (except Pual and Hophal), Infinitive, and Participle. The subjective moods (Subjunctive and Optative) are mostly expressed by the Imperfect.

193. The **Imperative** is found only in the second person,

and is used only in affirmative commands. What is called the third person imperative ('*let him do*') is expressed by the *imperfect*. The *imperfect* is also used in *prohibitions* with the negative particle **לֹא** *not* ('objective'), or **אַל** ('subjective,' implying wish, request, warning).

The **Infinitive Construct** is the substantive-form of the verb, as in other languages, and is often governed by prepositions, as **לְקַטֵּל** *to kill*; **בְּקָטֵל** *in killing*. The **Infinitive Absolute** is used with other parts of the same verb to give additional emphasis, as **קָטַל אֶקְטֵל** ('to kill I will kill') *I will surely kill*, see § 284.

The **Participles** are the adjective-forms of the verb, and are often used with the article, as **הַקָּטֵל** ('the man killing') *one who kills*; **הַמֶּשֶׁל** ('the man ruling') *he who rules, the ruler*. So with substantives, the article being repeated, as **הַמֶּלֶךְ הַמֶּשֶׁל** ('the king, the man ruling') *the king who rules*. The relative pronoun and the verb are thus often the proper rendering of the participle. Sometimes, also, the participle is employed, with the copula (part of the verb *to be*) understood, as a predicate, especially for the **Present Tense**, as **הַמֶּלֶךְ מֶשֶׁל** ('the king is ruling') *the king rules*.

*Obs.*—The participles are modified like adjectives to express gender and number.

194. The Perfect and Imperfect are conjugated by the aid of *preformatives* (at the beginning) and *afformatives* (at the end) to express the different numbers, persons, and genders of the verb (§ 188), according to the following scheme. The third person is given first as the simplest form (§ 91).

#### PERFECT (with *afformatives*).

|                             |                      |     |
|-----------------------------|----------------------|-----|
| Sing. 3rd pers., m. (stem.) | Plur. 3rd pers., c.  | ו   |
| „ „ f. הַ                   |                      |     |
| „ 2nd pers., m. תַּ         | „ 2nd pers., m. תָּם |     |
| „ „ f. תְּ                  | „ „ f. תֵּן          |     |
| „ 1st pers. אֲנִי           | „ 1st pers. אֲנִי    | נִי |

IMPERFECT (with *preformatives and affirmatives*).

|                             |                               |
|-----------------------------|-------------------------------|
| Sing. 3rd pers., m. . . . י | Plur. 3rd pers., m. י . . . י |
| „ „ f. . . . ת              | „ „ f. ת . . . ת              |
| „ 2nd pers., m. . . . ת     | „ 2nd pers., m. ת . . . ת     |
| „ „ f. י . . . ת            | „ „ f. ת . . . ת              |
| „ 1st pers. . . . נ         | „ 1st pers. . . . נ           |

*Obs.*—The she'va in the preformative of the imperfect is modified according to the rules in § 70, e.g. יִפְקֹד becomes יִפְקֹד, and יִהְיֶה becomes יִהְיֶה.

195. **This table contains the key to the inflection of the perfect and imperfect in all the species of all Hebrew verbs.** Variations from the type will be accounted for as they arise, by the general laws of orthography and euphony. The effect of the preformatives and affirmatives in modifying the vowels of the verb should be carefully studied in the following paradigm, containing also the imperative, infinitive, and participles, *the whole of which must be committed to memory*, as a preliminary to the mastery of all verbal forms. The verb chosen as the example here is פָּקַד *he has visited*.

*Obs.*—This verb is selected as not containing any letter that is the subject of special rules, i. e. no weak letter, or semi-vowel, or guttural. The insertion or omission of the *daghesh lene* in the first radical פ will occasion no difficulty. See § 36. It is a **strong verb**, i. e. its radicals bear the weight of every change without modification. The verb פָּעַל *he has done*, selected by the older grammarians, is open to objection, chiefly from its second radical being a guttural. A curious consequence of this choice has, however, enstamped itself upon the technical language of Hebrew grammar, as will be noted in § 200.

## LESSON XV.

## FIRST (ACTIVE) FORM: QAL.

196. The First Conjugation of the Hebrew Verb is the Simple. It has its name (קָל *light*) from the fact that alone of the seven conjugations its inflections proceed from the simple verbal stem without any characteristic prefix (as Niphal, Hiphil, etc.) or doubled radical (as Piel and Pual). **Its root, from whence the Imperfect and Imperative are directly formed, is found in the Infinitive Mood (Construct).**

But the third person perfect qal, being one of the simplest forms, is employed for practical convenience as the verbal stem, and is the part generally given in vocabularies and lexicons, even when the qal species of the verb is not actually in use.

197.

## Paradigm of Qal.

The accent is on the last syllable except where otherwise marked.

## INFINITIVE MOOD.

Absolute: פָּקַד to visit.

Construct: פָּקַד to visit; בִּפְקֹד in visiting;  
לְפָקֵד for visiting; מִפְּקֹד from visiting.See note in  
Addenda Ft  
Corrigenda

## PARTICIPLE ACTIVE.

פָּקֵד visiting, one visiting (m.)

פֹּקֶדֶה (פָּקֵדֶת) (fem.)

פֹּקְדִים (pl. m.)

## PARTICIPLE PASSIVE.

פֻּקֵּד visited, one visited (m.)

פֻּקְדָּה (fem.)

פֻּקְדִים (pl. m.)

## PERFECT TENSE.

*Sing.*פָּקַד he visited<sup>1</sup>.

פָּקְדָה she visited.

פָּקַדְתָּ thou visitedst (m.)

פָּקַדְתְּ thou visitedst (f.)

פָּקַדְתִּי I visited, or have visited.

*Plur.*

פָּקְדוּ they visited.

פָּקַדְתֶּם you visited (m.)

פָּקַדְתֶּן you visited (f.)

פָּקַדְנוּ we visited.

## IMPERFECT TENSE.

יִפְקֹד he will visit<sup>1</sup>.

תִּפְקֹד she will visit.

תִּפְקֹד thou wilt visit (m.)

תִּפְקֹדְי thou wilt visit (f.)

אֶפְקֹד I shall visit.

יִפְקְדוּ they will visit (m.)

תִּפְקְדְנָה they will visit (f.)

תִּפְקְדוּ you will visit (m.)

תִּפְקְדְנָה you will visit (f.)

נִפְקֹד we shall visit.

<sup>1</sup> These meanings are only approximate. See §§ 191, 220-222.



## IMPERATIVE MOOD.

| <i>Sing.</i>             | <i>Plur.</i>              |
|--------------------------|---------------------------|
| פִּקֹּד visit thou (m.)  | פִּקְדוּ visit ye (m.)    |
| פִּקְדִי visit thou (f.) | פִּקְדְּנָה visit ye (f.) |

## 198. Some strong verbs differ from this paradigm:—

a. In the perfect, third pers. sing. masc., by taking *tsēre* in the second syllable instead of *pathach*, e.g. זָקֵן *he was old*, יָבֵשׁ *he was dry*. These are generally **intransitives**. A rarer form takes *cholem*, e.g. קָטַן *he was little*.

b. In the imperfect (also imperative and infinitive) by taking *pathach* in the second syllable, e.g. יִכְבֵּד, כִּבֵּד. These are noted in the vocabularies as **Imperfect A** verbs.

See note in  
→  
Addenda Et  
Corrigenda

## Exercise xvi.

*Obs.*—1. The personal pronoun *he* is, henceforth, omitted from the meanings of verbs in the vocabularies.

2. Let the learner write down the forms of any strong verbs among the following in *qal*, according to the paradigm, so as to become perfectly familiar with them before proceeding to translation. So also with the subsequent conjugations.

|  |   |
|--|---|
| אָבַר is ruined.                                   | יָבֵשׁ impf. יִבֵּשׁ is withered,<br>dried. |
| אָהַב (impf. יֹאהֵב, יֵאָהֵב), has<br>loved.       | יָדַע has known.                            |
| אָז then, gen. with impf.                          | יָם sea.                                    |
| אָח brother.                                       | יָרַח moon.                                 |
| אֵיךְ how?   | יָשַׁב has dwelt.                           |
| גָּדַל and גִּדְּלָהּ has been great.              | יָתוֹם orphan.                              |
| גָּזַל has robbed.                                 | כָּלָב dog; (כָּלֵב in pause) Caleb.        |
| גָּנַב has stolen, taken away.                     | לֵב heart; middle.                          |
| דָּל poor.   | מָלֵא has become full; with<br>acc.         |
| הָלַךְ went.                                       | מִצְוָה command.                            |
| זָקַן has become old (impf. A):<br>also adj., old. | מִצְרַי Egyptian (subst. and adj.)          |
| חֹדֶשׁ month.                                      | מָשַׁל has ruled.                           |

מִשְׁפָּט judgment.

מֵת dead.

מָתַק has become sweet (impf.

A).

נָא I pray (*quæso*).

נָעַר boy.

נָפַל has fallen.

עֶבֶד servant.

עָמַד has stood, withstood.

עָשִׁיר rich (adj.)

פָּשַׁט has attacked, fallen upon  
(impf. A and O).

קָטַן has been little ; followed  
by מִן, has been less  
than, i.e. *unworthy of*.

רָדַף has pursued, followed.

רָשׁ poor.

שָׂדֶה field.

שָׂרַף has burned.

שָׁבַר has broken in pieces.

שָׁבַת has rested.

שַׁבָּת f. Sabbath.

שָׁוָה (*shāv*) in vain (*frustra*).

שָׁכַן has dwelt.

שָׁמַר has watched, observed.

שֵׁנִי second.

שֶׁמֶשׁ sun.

שָׁפַט has judged.

שָׁקַד has watched.

שָׂרַץ has multiplied, swarmed.

תָּבֵל f. (generally without  
art.), world.

1. אָמַר נָעַר מִצְרֵי אֶל-דָּוִד פָּשַׁטְנוּ עַל-נָגֶב<sup>1</sup> כָּלֵב וְאֶת-  
זִיקְלָג שָׂרְפָנוּ בָאֵשׁ: 2. וְדָוִד אָז יָשָׁב בְּעִיר הַהִיא:  
3. אָמַר אֱלֹהִים אֶל-הָאָדָם אַתָּם שָׂרַצוּ בָאָרֶץ: 4. הַשֶּׁפֶט<sup>2</sup>  
כָּל-הָאָרֶץ לֹא יַעֲשֶׂה<sup>3</sup> מִשְׁפָּט: 5. אָמְרָה רִבְקָה<sup>4</sup> מִי  
הָאִישׁ הַהֶלֶךְ בַּשָּׂדֶה וַיֹּאמֶר הָעֶבֶד הוּא יִצְחָק: 6. בַּחֹדֶשׁ  
הַשֵּׁנִי יָבֹשָׁה הָאָרֶץ: 7. אָמַר הַכְּסִיל מִים גְּנוּבִים יִמְתְּקוּ:  
8. אָמַר אֱלֹהִים לְיִצְחָק אֶל-תֵּרֹד<sup>5</sup> מִצְרַיִמָּה<sup>6</sup> שָׁכֵן בָּאָרֶץ  
הַזֹּאת: 9. אָמַר יִצְחָק אֶל-עֵשָׂו הִנֵּה-נָא זָקַנְתִּי וְלֹא  
יִרְעֵתִי יוֹם מוֹתִי: 10. רִבְקָה אֶהְבֵּת אֶת-יַעֲקֹב מִן הָאָח

<sup>1</sup> The south country, where Caleb had a possession, and where was situated the town of Ziklag. <sup>2</sup> A question is asked in Hebrew by the

prefix הָ (*interrogative*) attached to the first word in the clause. <sup>3</sup> 'Will He do?' <sup>4</sup> Rebekah. <sup>5</sup> 'Do not go down.' <sup>6</sup> 'To Egypt;'

pause-form. The direction *whither*, less frequently the *where*, is indicated by the appended הָ- (*local*) mostly without the tone, e.g. אֶרֶץ to the earth ; שָׁמַיְמָה to heaven.

הַגְדוֹל: 11. שָׁמַר תִּשְׁמַר<sup>7</sup> אֶת-הַמִּצְוָה הַזֹּאת: 12. עָשִׂיר  
 בְּרָשִׁים יִמָּשֵׁל: 13. אָמַר דָּוִד אֶל-שָׁאוּל אַחֲרֵי מִי אַתָּה  
 רֹדֵף אַחֲרֵי כָל־בָּת: 14. שָׁמַר אֶת-הַשַּׁבָּת: 15. אֶל  
 תִּגְזֹל-דָּל<sup>8</sup>: 16. אִם יִהְיֶה לֹא יִשְׁמַר עֵיר שׁוּא שָׁקֵד  
 שֹׁמֵר: 17. שִׁפְטֵי דָל וַיִּתְּנוּ: 18. הָיָה אֱלֹהִים אֵת  
 יִשְׁמַעֲאֵל<sup>9</sup> וַיִּגְדֹּל<sup>10</sup>: 19. אֵיךְ-אֲבִדְתָּ צוּר<sup>11</sup> אֵיךְ נִפְלְתָּ  
 בְּלִב הַיָּם: 20. קִטַּנְתִּי מִכָּל-הַחֲסָדִים<sup>12</sup>:

<sup>7</sup> See § 193, Inf. Abs.    <sup>8</sup> For the reason of the shortening of the vowel of the verb, see §§ 69, 48 (3).    <sup>9</sup> Ishmael.    <sup>10</sup> 'And he was great.'  
<sup>11</sup> Tyre.    <sup>12</sup> 'The mercies.'

## LESSON XVI.

### THE VERB (CONTINUED): NIPHAL.

199. **The Niphal conjugation is primarily reflexive,** and sometimes expresses simply the reflex action of *qal*, e. g. *qal*, to guard; *Niphal*, to guard oneself (Greek middle φυλάσσεισθαι). Hence it may denote reciprocal action, as *to consult together*, *to quarrel*, etc. **But the most usual meaning of Niphal is a simple passive of qal.**

200. **In explanation of the name Niphal** it may be noted that the older grammarians adopted as a paradigm the verb פָּעַל *he has done*. The 3rd s. m. perf. of this verb in each of the conjugations after *qal* (reflexive, intensive, etc., see § 190) was taken as the name of that conjugation. So that as the 3rd s. m. perf. reflexive of פָּעַל is נִפְעַל (*niph'al*), and the same form in the intensive conjugation is פִּיעַל (*pi'el*), causative הפִּעִיל (*hiph'il*), etc., these became adopted as the technical names for the corresponding conjugations in all verbs.

See note in  
 Addenda Et  
 Corrigenda

201. As contrasted with *qal* (the *light* conjugation), the other six are marked by some characteristic prefix or inserted letter. **The characteristic of Niphal is the prefix הִנֿ-**

*hin-*, which, however, is abbreviated in two ways: (a) Before the perfect and participle the prefix is ה (before a guttural ה). (b) In the infinitive, imperative, and imperfect, the ה assimilates with the first radical of the verb by daghesh forte (§ 37. 2), while in the imperfect the ה also is absorbed. Thus infin. (and imperat.) הִפְקֹד, imperf. יִפְקֹד (for יִהְיֶה נִפְקָד).

202.

**Paradigm of Niphal.****INFINITIVE.**

Absolute: נִפְקֹד to be visited.

Construct: הִפְקֹד to be visited; בְּהִפְקֹד in being visited.

לְהִפְקֹד for being visited; מִהִפְקֹד from being visited.

**PARTICIPLE.**

נִפְקָד being visited (m.) (pl. m. נִפְקָדִים).

**PERFECT TENSE.**

| <i>Sing.</i>                         |                | <i>Plur.</i>                         |
|--------------------------------------|----------------|--------------------------------------|
| נִפְקַד } he                         | } was visited. | נִפְקְדוּ they were visited.         |
| נִפְקְדָה } she                      |                | נִפְקְדֶתֶם } you were visited { m.  |
| נִפְקַדְתָּ } thou wert visited { m. | } { f.         | נִפְקַדְתֶּן } you were visited { f. |
| נִפְקַדְתָּ } thou wert visited { f. |                | נִפְקְדָנוּ we were visited.         |
| נִפְקַדְתִּי I was visited.          |                |                                      |

**IMPERFECT TENSE.**

|   |                    |   |
|---|--------------------|---|
| יִפְקַד } he                              | } will be visited. | יִפְקְדוּ } they will be visited { m.     |
| תִּפְקְדָה } she                          |                    | תִּפְקְדֶנָּה } they will be visited { f. |
| תִּפְקַדְתָּ } thou wilt be visited { m.  | } { f.             | תִּפְקְדוּ } you will be visited { m.     |
| תִּפְקְדֶנָּה } thou wilt be visited { f. |                    | תִּפְקְדֶנָּה } you will be visited { f.  |
| אֶפְקַד I shall be visited.               |                    | נִפְקְדוּ we shall be visited.            |

**IMPERATIVE.**

|                              |                              |
|------------------------------|------------------------------|
| הִפְקֹד be thou visited (m.) | הִפְקְדוּ be ye visited (m.) |
| הִפְקְדִי „ „ „ (f.)         | הִפְקְדֶנָּה „ „ „ (f.)      |

## Exercise xvii.

|   |                            |
|---|----------------------------|
| אָכַל has eaten.  | מֵאֵכָל food.              |
| בָּחַר has chosen (niph. participle, choice, precious). | מָלַט (niph.) has escaped. |
| הָלַךְ has gone.  | מַבּוּל flood.             |
| זָכַר has remembered.                                   | נַפֶּשׁ soul.              |
| זָהָב gold.   | שָׁמַר he has watched.     |
| חָכְמָה wisdom.   | לְנֶצַח for ever.          |
| כֶּסֶף silver.  | סָמַךְ has upheld.         |
| כָּרַת he has cut (off).                                | עוֹן iniquity.             |

1. וְאַתָּה קָח<sup>1</sup> לְךָ מִכָּל-מֵאֵכָל אֲשֶׁר יֵאָכֵל : 2. יִזְכֹּר  
 עוֹן אֲבֹתָיו אֶל-יְהוָה : 3. כֹּה אָמַר יְהוָה הַשְׁמִירוּ  
 בְּנִפְשׁוֹתֵיכֶם : 4. עַל יְהוָה נִסְמְכָתִי לְנֶצַח : 5. הוֹלֵךְ  
 בְּחָכְמָה הוּא יִמְלֹט : 6. נִבְחָר שֵׁם מִכֶּסֶף<sup>2</sup> וּמִזָּהָב :  
 7. נִסְמָךְ הַסִּמְכּוֹ עַל יְהוָה : 8. לֹא יִכָּרֵת כָּל-בָּשָׂר עוֹד  
 מִן-הַמַּבּוּל :

<sup>1</sup> Imperat. 2 s. m. לָקַח *he has taken*.<sup>2</sup> See § 173.

## LESSON XVII.

## THE VERB (CONTINUED): PIEL AND PUAL.

203. **The Piel conjugation is primarily intensive; the Pual is simple passive of Piel.** The intensive meaning is, however, often obscured, and the force of these conjugations must be studied in individual verbs. It may be noted that (a) piel is frequently causative (as לָמַד, qal, *to learn*; piel, *to teach*). (b) Some verbs intransitive in qal are transitive in piel (as חָזַק, qal, *to be strong*; piel, *to strengthen*). (c) Many verbs (with or without a qal form) use a piel in a *simple* sense.

204. **The characteristic of piel and pual is the doubling by daghesh of the middle radical.** If this radical is a guttural the preceding vowel is lengthened (§ 65 a).

The participle has the preformative **בְּ**. Pual (as a passive) has no imperative.

*Obs.*—For the vowels of piel and pual, see the Paradigm. Many verbs in the *piel* take *pathach* under the second radical instead of *tseré*. So also the *hithpaél*, § 206.

### 205. Paradigm of Piel and Pual.

#### INFINITIVE.

*Piel.*

*Pual.*

Abs. **בִּקֵּר** to visit diligently.

None.

Constr. **בִּקֵּר** to visit diligently.  $\left\{ \begin{array}{l} \text{With prefix} \\ \text{prepp.} \\ \text{as before.} \end{array} \right\}$  **בִּקְרָה** to be visited diligently.

#### PARTICIPLE.

**בִּקְרָה** visiting diligently (m.)  
(pl. m. **בִּקְרִים**).

**בִּקְרָה** being visited diligently (m.)  
(pl. m. **בִּקְרִים**).

#### PERFECT.

|            | <i>Piel.</i>        | <i>Pual.</i>        |            | <i>Piel.</i>       | <i>Pual.</i>       |
|------------|---------------------|---------------------|------------|--------------------|--------------------|
| Sing. 3 m. | <b>בִּקֵּר</b>      | <b>בִּקְרָה</b>     | Plur. 3 c. | <b>בִּקְרוּ</b>    | <b>בִּקְרוּ</b>    |
| „ f.       | <b>בִּקְדָּה</b>    | <b>בִּקְדָּה</b>    | „ 2 m.     | <b>בִּקְדָּתֶם</b> | <b>בִּקְדָּתֶם</b> |
| „ 2 m.     | <b>בִּקְדָּתָם</b>  | <b>בִּקְדָּתָם</b>  | „ f.       | <b>בִּקְדָּתָן</b> | <b>בִּקְדָּתָן</b> |
| „ f.       | <b>בִּקְדָּתָהּ</b> | <b>בִּקְדָּתָהּ</b> | „ 1 c.     | <b>בִּקְדָּנוּ</b> | <b>בִּקְדָּנוּ</b> |
| „ 1 c.     | <b>בִּקְדָּתִי</b>  | <b>בִּקְדָּתִי</b>  |            |                    |                    |

#### IMPERFECT.

|            | <i>Piel.</i>         | <i>Pual.</i>         |            | <i>Piel.</i>         | <i>Pual.</i>         |
|------------|----------------------|----------------------|------------|----------------------|----------------------|
| Sing. 3 m. | <b>יִבְקֵר</b>       | <b>יִבְקֵר</b>       | Plur. 3 m. | <b>יִבְקְרוּ</b>     | <b>יִבְקְרוּ</b>     |
| „ f.       | <b>תִּבְקֵר</b>      | <b>תִּבְקֵר</b>      | „ f.       | <b>תִּבְקְדָּנָה</b> | <b>תִּבְקְדָּנָה</b> |
| „ 2 m.     | <b>תִּבְקְדָּתֶם</b> | <b>תִּבְקְדָּתֶם</b> | „ 2 m.     | <b>תִּבְקְדָּרוּ</b> | <b>תִּבְקְדָּרוּ</b> |
| „ f.       | <b>תִּבְקְדָּתָן</b> | <b>תִּבְקְדָּתָן</b> | „ f.       | <b>תִּבְקְדָּנָה</b> | <b>תִּבְקְדָּנָה</b> |
| „ 1 c.     | <b>אִבְקֵר</b>       | <b>אִבְקֵר</b>       | „ 1 c.     | <b>נִבְקֵר</b>       | <b>נִבְקֵר</b>       |

## IMPERATIVE.

|            | <i>Piel.</i> | <i>Pual.</i> |            | <i>Piel.</i> | <i>Pual.</i> |
|------------|--------------|--------------|------------|--------------|--------------|
| Sing. 2 m. | פִּקֹּד      | None.        | Plur. 2 m. | פִּקְדוּ     | None.        |
| „ f.       | פִּקְדִי     |              | „ f.       | פִּקְדְּנָה  |              |

## Exercise xviii.

*Obs.*—For words not given, see Vocabulary at end of book.

|                                      |  |
|--------------------------------------|--|
| אָמַן <i>piel</i> , has made strong. | מָדַד <i>qal</i> and <i>piel</i> , has measured. |
| זָמַר <i>piel</i> , has sung.        | סָפַר <i>piel</i> , has told, numbered.          |
| חָזַק <i>piel</i> , has made strong. | עָשָׂה has done.                                 |
| יָלַד has brought forth.             | קִדְּשׁ <i>piel</i> , has made holy.             |
| כָּבֵד <i>piel</i> , has honoured.   | רָדַף has pursued.                               |

1. זָמְרוּ לַיהוָה בְּכִנּוֹר זָמְרוּ לֵאלֹהִים זָמְרוּ<sup>1</sup> :
2. מִי יִסְפֹּר אֶת־הַכּוֹכָבִים וּמִי יִמְדֹד אֶת־הַיָּם :
3. סִפֵּר הָעֶבֶד לְיִצְחָק אֶת־כָּל־הַדְּבָרִים אֲשֶׁר עָשָׂה :
4. חֲזָקוּ יָדַיִם רַפּוֹת וּבְרָכִים כּוֹשְׁלוֹת אֲמִצּוּ<sup>1</sup> :
5. בְּטָרֶם הָרִים יִלְדוּ<sup>1</sup> מֵעוֹלָם עַד עוֹלָם אֲתָה אֵל :
6. הַמְכַבֵּד יְהוָה הוּא גַם רָדַף צָדִיק :
7. זָכַר אֶת־יוֹם הַשַּׁבָּת לְקֹדֶשׁ אֶת־יוֹם הַזֶּה אֲשֶׁר קִדְּשׁ יְהוָה :
8. הַשָּׁמַיִם מִסְפָּרִים כְּבוֹד־אֵל :

<sup>1</sup> Pause form.

## LESSON XVIII.

THE VERB (CONTINUED) : HITHPAEL, HIPHIL, AND HOPHAL.

206. It will be found convenient to place **the Hithpael** here, as it **precisely follows the Piel in form, only with the prefix הִתְ** *hith-*, *pathach* being under the first radical throughout. The second radical has *tsere* or *pathach* (like

*piel*, § 204 *Obs.*). Thus, *piel* inf. פָּקַד, *hithpael* הִתְפַּקֵּד. The participle has the preformative מְ. After prefixes (imperfect and participle) the ה of this הִתְ is absorbed and the prefix takes its vowel.

*Obs. 1.*—When the first radical is a sibilant (ס, צ, שׁ, שׂ), the ה in the prefix הִתְ changes places with it. Thus from שָׁמַר *he kept*, we have not הִתְשָׁמַר but הִשְׁתָּמַר. When the first radical is צ, the transposed ה becomes ט, e.g. from צָדַק *he was just*, comes הִטְצָדַק *he justified*.

When the first radical is a dental (ד, ט, נ), the ה is *assimilated* (by daghesh forte, see § 37. 2); also occasionally with other letters.

*Obs. 2.*—In a few passages a passive of *hithpael* is found of the form *hothpaal* (הִתְפַּקֵּד). See Lev. xiii. 55, 56, Num. i. 47, Deut. xxiv. 4, 1 Kings xx. 27.

207. **The signification of hithpael is generally reflexive and intensive;** as to *do to* or *for oneself*, to *make oneself*, or to *show oneself* in any way, that which the simple verb expresses. Sometimes it denotes **reciprocal action**; as to *do one to another*. For other meanings that spring out of this general notion, the lexicon or vocabulary must be consulted.

## 208. Paradigm of Hithpael.

### INFINITIVE.

Constr. הִתְפַּקֵּד to visit oneself.

### PARTICIPLE.

מִתְפַּקֵּד sing. visiting oneself.

(pl. m. מִתְפַּקְּדִים).

### PERFECT.

|            |                 |            |                  |
|------------|-----------------|------------|------------------|
| Sing. 3 m. | הִתְפַּקֵּד     | Plur. 3 c. | הִתְפַּקְּדוּ    |
| „ f.       | הִתְפַּקְּדָה   | „ 2 m.     | הִתְפַּקְּדֶתֶם  |
| „ 2 m.     | הִתְפַּקְּדֶתֶם | „ f.       | הִתְפַּקְּדֶנָּה |
| „ f.       | הִתְפַּקְּדָה   | „ 1 c.     | הִתְפַּקְּדָה    |
| „ 1 c.     | הִתְפַּקְּדָה   |            |                  |



## IMPERFECT.

|            |               |            |                  |
|------------|---------------|------------|------------------|
| Sing. 3 m. | יִתְּפֹקֵד    | Plur. 3 m. | יִתְּפֹקְדוּ     |
| „ f.       | תִּתְּפֹקֵד   | „ f.       | תִּתְּפֹקְדֶנָּה |
| „ 2 m.     | תִּתְּפֹקֵד   | „ 2 m.     | תִּתְּפֹקְדוּ    |
| „ f.       | תִּתְּפֹקְדִי | „ f.       | תִּתְּפֹקְדֶנָּה |
| „ 1 c.     | אֲתִתְּפֹקֵד  | „ 1 c.     | נִתְּפֹקֵד       |

## IMPERATIVE.

|            |              |            |                 |
|------------|--------------|------------|-----------------|
| Sing. 2 m. | הִתְּפֹקֵד   | Plur. 2 m. | הִתְּפֹקְדוּ    |
| „ f.       | הִתְּפֹקְדִי | „ f.       | הִתְּפֹקְדֶנָּה |

209. **Hiphil is in general causative of Qal.** When qal is intransitive, hiphil is transitive; when qal is transitive, hiphil takes a direct and an indirect object ('two accusatives'). Thus qal, *he was holy*; hiphil, *he made holy, sanctified*; qal, *he put on*; hiphil, *he caused (him) to put on, or clothed (him) with (garments)*; qal, *he came*; hiphil, *he brought*. **Hophal is passive of hiphil.**

210. **The characteristic of Hiphil is the prefix ה** (with *short chireq* in the perfect and *pathach* in the other forms), and *long chireq* under the second radical. For the vowel-changes in the second syllable, see the Paradigm. **Hophal also has the prefix ה** with *gamets-chatuph* or *qibbutz* (especially before daghesh forte), and *pathach* under the second radical. The participle has the preformative בִּ.

After any prefix (imperfect and participle) the ה is absorbed and the prefix takes its vowel.

## 211. Paradigm of Hiphil and Hophal.

## INFINITIVE.

|         | <i>Hiphil.</i>  | <i>Hophal.</i>                    |
|---------|---|-----------------------------------|
| Abs.    | הִתְּפֹקֵד to cause to visit.   | הִתְּפֹקֵד to be caused to visit. |
| Constr. | הִתְּפֹקֵד to cause to visit.   | none.                             |
|         | <div style="display: flex; align-items: center; justify-content: center;"> <span style="font-size: 3em; margin-right: 10px;">{</span> <div style="text-align: center;">           With prefix<br/>prepp.<br/>as before.         </div> </div> |                                   |

## PARTICIPLE.

*Hiphil.**Hophal.*

מִפְקִיד causing to visit (m.)

מִפְקָד caused to visit (m.)

## PERFECT.

|            | <i>Hiphil.</i> | <i>Hophal.</i> |            | <i>Hiphil.</i> | <i>Hophal.</i> |
|------------|----------------|----------------|------------|----------------|----------------|
| Sing. 3 m. | הִפְקִיד       | הִפְקָד        | Plur. 3 c. | הִפְקִידוּ     | הִפְקָדוּ      |
| „ f.       | הִפְקִידָה     | הִפְקָדָה      | „ 2 m.     | הִפְקִידְתֶּם  | הִפְקָדְתֶּם   |
| „ 2 m.     | הִפְקִידְתֶּם  | הִפְקָדְתֶּם   | „ f.       | הִפְקִידְתְּ   | הִפְקָדְתְּ    |
| „ f.       | הִפְקִידְתְּ   | הִפְקָדְתְּ    | „ 1 c.     | הִפְקִידְנוּ   | הִפְקָדְנוּ    |
| „ 1 c.     | הִפְקִידְתִּי  | הִפְקָדְתִּי   |            |                |                |

## IMPERFECT.

|            | <i>Hiphil.</i> | <i>Hophal.</i> |            | <i>Hiphil.</i> | <i>Hophal.</i> |
|------------|----------------|----------------|------------|----------------|----------------|
| Sing. 3 m. | יִפְקִיד       | יִפְקָד        | Plur. 3 m. | יִפְקִידוּ     | יִפְקָדוּ      |
| „ f.       | תִּפְקִיד      | תִּפְקָד       | „ f.       | תִּפְקִידְנָה  | תִּפְקָדְנָה   |
| „ 2 m.     | תִּפְקִידְתֶּם | תִּפְקָדְתֶּם  | „ 2 m.     | תִּפְקִידְתְּ  | תִּפְקָדְתְּ   |
| „ f.       | תִּפְקִידְתְּ  | תִּפְקָדְתְּ   | „ f.       | תִּפְקִידְנָה  | תִּפְקָדְנָה   |
| „ 1 c.     | אִפְקִיד       | אִפְקָד        | „ 1 c.     | נִפְקִיד       | נִפְקָד        |

## IMPERATIVE.

|            | <i>Hiphil.</i> | <i>Hophal.</i> |            | <i>Hiphil.</i> | <i>Hophal.</i> |
|------------|----------------|----------------|------------|----------------|----------------|
| Sing. 2 m. | הִפְקֵד        | None.          | Plur. 2 m. | הִפְקִידוּ     | None.          |
| „ f.       | הִפְקִידִי     |                | „ f.       | הִפְקִידְנָה   |                |

## Exercise xix.

אָנַר has gathered.  
 דָּשָׁא has become green, verdant.  
 דָּשָׁא the tender grass.

יָסַר has instructed, chastised  
 (mostly piel).  
 כַּאֲשֶׁר like as, as.  
 כָּלַם (hiph.) has shamed.

מטר (only in hiph.) has rained.  
 מָלַךְ has become king.  
 ענג (hithp.) has rejoiced, delighted.  
 פאר (piel) has glorified;  
 (hithp.) has shown himself glorious.  
 צוה (piel) has commanded.  
 קרב has drawn near; (hiph.) has brought.

רב multitude, abundance.  
 רָחֵם the womb.  
 שָׁבַל (generally hiph.) has attended to, considered, been prudent.  
 שחח (hiphil) has destroyed, spoiled.  
 שָׁלַךְ (hiphil) has cast away.

1. מְלִכִּי שֶׁבָּא וּסְבָא<sup>1</sup> אֲשֶׁכֶּר יִקְרִיבוּ: 2. וְהָאֲנָשִׁים  
 טוֹבִים לָנוּ מֵאֵד וְלֹא הִכְלַמְנוּ: 3. וַיֹּאמֶר לִי עַבְדִּי-  
 אַתָּה יִשְׂרָאֵל אֲשֶׁר-בָּךְ אֶחָפָאֵר: 4. הִתְקַדְּשׁוּ אָמַר  
 יְהוָה כִּי אֵל קָדוֹשׁ אָנֹכִי: 5. שָׁמַרְתִּי אֶת-הַתּוֹרָה  
 וְאֶשְׁתַּמֵּר<sup>2</sup> מֵעֵוֹן: 6. מִלֶּךְ חָכָם מִשְׁבִּית<sup>3</sup> מְלַחְמֹת:  
 7. אָמַר אַבְרָהָם אֶל-יְהוָה הַתְּשִׁחִית<sup>4</sup> בְּחַמְשָׁה<sup>5</sup> אֶת-כָּל-  
 הָעִיר: 8. הִתְהַלֵּךְ אֶת-יְהוָה<sup>6</sup> בְּאֲשֶׁר צִוָּה אֶת-מֹשֶׁה  
 לְהִתְהַלֵּךְ לִפְנֵי<sup>7</sup>: 9. עָלֶיךָ יְהוָה הִשְׁלַכְתִּי<sup>8</sup> מֵרָחֵם:  
 10. אֲגִיד בִּקְצֵץ אִישׁ מִשָּׁכִיל: 11. יֵשׁ עֵת לִשְׁמֹר וְעֵת  
 לְהִשְׁלִיךְ: 12. יִסֹּר יִסֹּר יְהוָה אֶת-הַצַּדִּיק וְלִמּוֹת לֹא  
 נָתַן אֹתוֹ: 13. הִמְלִיךְ אֲנֹשׁ בְּכָל אֲשֶׁר תַּחַת הַשָּׁמַיִם:  
 14. הִמְשִׁיר אֱלֹהִים עַל-הָאָדָמָה וְהִנֵּה הִדְּשִׂיָּאָה הָאָדָמָה  
 דָּשָׂא וְעָץ: 15. תִּתְעַנֵּג<sup>9</sup> נַפְשׁ הַצַּדִּיק<sup>10</sup> עַל רַב שָׁלוֹם:

<sup>1</sup> 'Sheba and Seba.' <sup>2</sup> 'and I kept myself.' On the transposition of the letters in this conjugation, see § 206 *Obs.* Observe here, also, the consecutive of the imperf., § 223.

<sup>3</sup> The participle here, as elsewhere very frequently, expresses the present tense, § 193.

<sup>4</sup> interrogative. <sup>5</sup> 'for the sake of the five.' <sup>6</sup> 'with Jehovah.' <sup>7</sup> 'before Him.'

<sup>8</sup> 'upon Thee, Jehovah, I was cast,' i.e. 'confided to Thee.'

<sup>9</sup> For the pathach, see §§ 204 *Obs.*, 206. <sup>10</sup> Genitive.

## LESSON XIX.

## RECAPITULATION: HINTS FOR IDENTIFYING VERBAL FORMS.

212. The paradigms in §§ 197-211 present the complete scheme of the **Strong Verb**, i. e. a verb which has no guttural or weak letter among its three radicals. **The strong verb is the standard**, and must be thoroughly committed to memory before the student passes on to the various classes of Weak Verbs and their deflections from this standard. Such deflections are solely due to the weakness of one or more of the radicals, and for the most part are easily explained (and might be anticipated) from the general principles of Orthography (see Part I).

213. It is of the utmost importance that the student should acquire facility in assigning any verbal form to its proper conjugation, even though he may have no knowledge of that particular verb. The points to be determined are in general five—(1) Conjugation, (2) Tense (or Mood), (3) Person, (4) Number, and (5) Gender.

214. The parts of the Verb of most frequent occurrence are the Perfect and Imperfect in the four conjugations *Qal*, *Niphal*, *Piel*, and *Hiphil*. The Infinitive Construct is much more used than the Infinitive Absolute, as the Substantive form of the Verb (p. 75). The Imperative is like the Infinitive. Four of the Participles are marked by the prefix *נִ*.

215. The Perfect may readily be distinguished from the Imperfect by the absence of preformatives. A table of its affirmatives, marking person, number, and gender, and closely akin to the personal pronouns, is given in § 194. These are the same in all conjugations. The Imperfect has preformatives: 3rd pers. *י*, 2nd pers. *א*, 1st pers. (sing.) *א*, (plur.) *א*. It has also suffixes where these are necessary to distinguish genders or numbers.

216. In order to gain readiness in recognising the several conjugations the student is advised (1) to study carefully the characteristics noted in the §§ which introduce the foregoing

paradigms; (2) to master *first* the **3 pers. Sing. Perfect and Imperfect in all conjugations**, with their distinguishing marks, as in the following Table. In the Imperfect the vowel of the preformative is an important guide.

217. Table of 3 pers. Sing. in all Conjugations.

PERFECT.

| Conjugation.   | Form.      | Distinguishing Marks.                                    |
|----------------|------------|--|
| Qal . . . . .  | לָמַד      | . unmistakeable.   |
| Niphal . . .   | נִלְמַד    | . prefix נִ.   |
| Piel . . . . . | לִמַּד     | . daghesh 2nd rad.                                       |
| Pual . . . . . | לְמַד      | . daghesh 2nd rad. and characteristic vowel $\text{ֶ}$ . |
| Hiphil . . .   | הִלְמִיד   | . prefix הִ and inserted $\text{ִ}$ .                    |
| Hophal . . .   | הִלְמַד    | . prefix הִ (hō).  |
| Hithpael . .   | הִתְלַמַּד | . prefix הִתְ and daghesh 2nd rad.                       |

IMPERFECT.

|                |            |  |
|----------------|------------|--|
| Qal . . . . .  | יִלְמַד    | . <i>chireq</i> with preformative; $\bar{o}$ (generally) in ultima.                      |
| Niphal . . .   | יִלְמַד    | . <i>chireq</i> with preformative; daghesh 1st rad. (§ 201).                             |
| Piel . . . . . | יִלְמַד    | . <i>sheva</i> with preformative; daghesh 2nd rad.                                       |
| Pual . . . . . | יִלְמַד    | . <i>sheva</i> with preformative; daghesh 2nd rad. and characteristic vowel $\text{ֶ}$ . |
| Hiphil . . .   | יִלְמִיד   | . <i>pathach</i> with preformative; inserted $\text{ִ}$ .                                |
| Hophal . . .   | יִלְמַד    | . <i>qamets chatuph</i> with preformative.   |
| Hithpael . .   | יִתְלַמַּד | . prefix יִתְ; daghesh 2nd rad.  |

*Obs.*—The marks given apply to all persons in both numbers, except that (1) the  $\bar{o}$  of imperf. qal falls away before a tone suffix; (2) the  $\text{ִ}$  of hiphil becomes *pathach* in some persons of perf., *tsere* in imperf.

## Exercise xx.

1. Analyse and translate the following forms.

*Obs.*—Ambiguous forms are distinguished by an asterisk. In these show the alternative possible methods of rendering.

|                |               |             |                |                |
|----------------|---------------|-------------|----------------|----------------|
| דִּרְשׁוּ      | יְדַלֵּק      | מִתְקַדֵּשׁ | דִּבְרֹתַי     | נִשְׁפָּל*     |
| הִזְכִּיר      | יִבְקֶשׁוּ    | נִסְגָּר    | נִשְׁבֵּר*     | יִשְׁכַּב      |
| זִכְרָנוּ      | בִּבְגָד      | סָגְרָנוּ   | יִשְׁפָּל      | אֲבֹדָה        |
| זָכוּר         | לִבְגָד       | מִסְתַּחֵר  | הַשְׁפִּטָּנָה | הַשְׁמִירִי    |
| זָכַר          | בִּקֵּשׁ      | יִמְלִטוּ   | הַלְבִּישָׁנָה | שָׁמַר*        |
| זָכַר*         | אֲבִקֵּשׁ     | נִלְמַד     | הִקְדִּשְׁתִּי | הִזְכַּרְתָּה* |
| נִשְׁלַח       | הִשְׁתַּמֵּר* | נִפְלָה     | מִלְמַד        | פָּקוּד        |
| תִּשְׁכַּב*    | יִכְבֹּד      | יִקְטֹן     | נִמְלֵט        | שָׁמַר         |
| תִּשְׁמֹרְתָה* | סָגַר         | אֶקְבֵּר    | נִשְׁכָּבִי    | נִמְלֵט        |

2. Write down the following words, with their proper pointing: analyse and translate (besides the vowels and daghesh forte, be careful to supply the daghesh lene, where required, and the methegh. See §§ 36, 66–68).

|         |         |         |        |        |
|---------|---------|---------|--------|--------|
| רדפנו*  | הפשט*   | המשלנה* | שמרנו* | יצדקו* |
| ירדה*   | הפשיט*  | נמשלת*  | סמכנה* | אצדיק  |
| רדפו*   | פשטי*   | השמרתם* | אסמך*  | נצדקו  |
| רדפת*   | נפשט*   | משתמר   | מסמך*  | צדקו*  |
| רדה*    | משלנה*  | שמור*   | נסמך*  |        |
| התפשטו* | המשלתם* | נשמרת*  | סמכתי* |        |

## LESSON XX.

## USE OF THE MOODS AND TENSES: JUSSIVE AND COHORTATIVE IMPERFECT: VAV CONSECUTIVE.

218. The chief uses of the Infinitive, Imperative, and Participle have already been noted (§ 193). They may be briefly stated thus:

**Infin. Abs.**, rarely used and chiefly adverbial; *precedes* a finite verb to express emphasis, certainty.

**Infin. Constr.**, used as freely as the infin. in English and much in the same way; generally with prefixes לְ, בְּ, מִ, equivalent to the Latin gerund in its several cases.

**Participle**, of much more restricted use than in English or Greek. In general either employed as a substantive, or (with pronouns) as a tense, expressing *continued* action, often in *present* time (§ 222).

**Imperative**, always affirmative and confined to the 2nd pers. Negative *commands* are expressed by אַל with Imperf., a negative *wish* or *entreaty* by אַל with Imperf.

219. **To supply an Imperative of 1st and 3rd pers. there are two special forms of the Imperfect.**

a. **A lengthened form**, chiefly in the first person (sing. and plur.), made by the addition of הָזָה, as from אֶסְפֹּר *I will tell*, (piel) אֶסְפָּרְהָ *let me tell*. This form is termed the **Cohortative Imperfect**, as marking the concentration of the *will* upon the action described. The new final syllable has the tone, and therefore affects the preceding vowel like the other accented affirmatives, וְ and יִ. Thus, as from יִפְקֹד (sing.) we have יִפְקֹדְהָ (plur.), so from אֶפְקֹד we have the cohortative אֶפְקֹדְהָ.

*Obs.*—A similar form is found in the Imperative with *intensive* force; פֶּקֶד *visit thou*, פֶּקֶדְהָ (for פֶּקֶדְהָ; for the *slight* vowel *o*, see § 70) *pray visit!*

b. **A shortened form**, chiefly in the second and third persons. The use in the second person is principally after אַל, to express negative entreaty. This form is termed the **Jussive**

**Imperfect**, as indicating *command*; and is not found in the strong verb except in hiphil. Thus, יְקַדֵּשׁ *he will sanctify*; יְקַדֵּשׁ *let him sanctify*. From the abbreviation this form is called the **Imperfect apocopate**.

*Obs.*—In the weak verbs, as will be seen hereafter, the imperfect apocopate occurs also in other conjugations, especially in the numerous class, verbs with ך as third radical.

220. **The uses of the Perfect and Imperfect** cannot here be set forth in detail. The main principle is given in § 191, and will be found the key to the varied meanings of the Hebrew Tenses (so called). Both tenses predicate *state* and not *time*; each may, in fact, be used to describe actions *past*, *present*, and *future*<sup>1</sup>.

221. **The Perfect denotes completed action:—**

- (1) **In past time:** (a) *Pluperfect*, 'I had visited' (a doubtful use); (b) *Aorist*, 'I visited.'
- (2) **In present time**, i.e. past action viewed as continued in its effect to the present: (c) *Perfect*, 'I have visited'; (d) *Present*, (i) as expressing a general truth, 'I visit,' i.e. have visited and shall visit again; (ii) idiomatically in certain verbs, especially יָדַעְתִּי 'I know' (compare Lat. *novi*, Gk. *οἶδα*).
- (3) **In future time**, i.e. future action viewed as so certain of fulfilment that it is spoken of as already completed: (e) *Future*, 'I shall visit,' a vivid use especially noteworthy in the so-called **Prophetic Perfect**; (f) *Future Perfect*, 'I shall have visited.'

222. **The Imperfect denotes incomplete action**, and by a natural extension **repeated action:—**

- (1) **In past time:** (a) *Past Imperfect*, 'I was visiting<sup>2</sup>;' (b) 'I used to visit' (*frequentative*).
- (2) **In present time:** (c) *Present*, 'I am visiting;' (d) 'I visit' (as a general truth, cf. § 221 (2) d).

<sup>1</sup> For a brilliant exposition of the whole subject, see Driver, *Hebrew Tenses* (Clarendon Press).

<sup>2</sup> The perfect narrates the *occurrence* of a past event, the imperfect *pictures* the event in progress.



- (3) **In future time:** the common usage, incompleteness belonging especially to futurity; (e) *Future*, 'I shall visit.' Other uses are (f) *Potential*, 'I may or can visit,' and (g) after *final* conjunctions, 'in order that I may visit,' 'lest I visit.'

**The Participle** when used as a tense (§ 218) **expresses continuous action or state** as contrasted with the repeated action denoted by the Imperfect. Compare Ps. xxvii. 3, 'Though war should rise against me, even then *will I be confident*,' עֲנִי בִטְחוֹן (participle), with Ps. xcv. 10, 'Forty years long *was I grieved* with this generation,' עֲרִיבָה (imperf.).

223. **In the narration of a series of connected events in past time, Hebrew employs a special and peculiar idiom. The first verb in the series which marks the starting point of the narration is a Perfect, the succeeding verbs are Imperfects with the prefix ו and.**

The copulative ו which links the successive verbs into a single chain is termed **Vav Conversive** (from its apparent power to turn future into past), or more properly **Vav Consecutive** (from its use in consecutive narration).

*Obs.*—A similar idiom obtains in regard to consecutive future events (see § 228). But inasmuch as connected *history* is far more common than connected *prophecy* the ו Consecutive with the perfect is comparatively rare, while the ו Consecutive with the imperfect is exceedingly frequent.

224. The difference of idiom will be understood from the following examples:—

| <i>English.</i>                             | <i>Hebrew.</i>                                  |
|---|---|
| God <i>created</i> the heavens . . .        | God <i>created</i> the heavens . . .            |
| and the earth <i>was</i> without form . . . | and the earth <i>will be</i> without form . . . |
| and God <i>said</i> , Let there be . . .    | and God <i>will say</i> , Let there be . . .    |
| and there <i>was</i> light . . .            | and there <i>will be</i> light . . .            |
| and God <i>divided</i> . . .                | and God <i>will divide</i> . . .                |
| and God <i>saw</i> . . .                    | and God <i>will see</i> . . .                   |

*Obs.*—In this rendering the English future is employed for the Hebrew imperfect without implying that the two tenses are strictly correspondent. See § 191.

225. **The principle of the idiom, no doubt, is that from the point of view of the first act the others are still incomplete.** A Western narrator regards the whole series from his standpoint as alike past; the Hebrew takes his stand on the first completed action and looks forward.

Dr. Driver compares history as presented by this idiom to a 'gradually unfolding roll in which each turn gently introduces a fresh phase to the eye<sup>1</sup>.'

**The imperfects in all such series are therefore to be rendered as past.**

226. But how are we to distinguish between the ordinary imperfect and the imperfect of continued narrative?

The difficulty is met by a **special pointing** of the copulative ו, whenever the imperfect is to be thus understood of past time.

*Obs.*—For the ordinary rules of pointing for ו, see p. 46.

This special pointing is **pathach under the Vav, followed by daghesh forte** in the imperfect preformative, e.g. יִקְטֹל *he will kill*; וַיִּקְטֹל (ordinary copula) *and he will kill*; וַיִּקְטֹל (Vav Conversive) *and he killed*. Before the guttural א (1st pers. sing.) the ו Consecutive takes qamets as compensation for the precluded daghesh (see § 65), as וַאֲקַטֵּל *and I killed*.

Before ו (3rd pers.) or ו (1st pers. plur.) with sheva the daghesh may be omitted (§ 38 b).

227. Two further points must be noted with regard to Vav Consecutive with the imperfect:—

- (a) It is generally accompanied by a **moving back of the accent** of the verb from ultima to penultima.
- (b) **If the Imperfect has a short form (§ 219 b) it is to this that the ו is prefixed. But the shortened imperfect with ו Consecutive has no Jussive force.**

*Obs.*—Many verbal forms with ו Consecutive illustrate both (a) and (b), e.g. Imperf. יִשָּׁב, Imperf. Apoc. יִשָּׁב, Imperf. with ו, וַיִּשָּׁב; Imperf. יִמָּח, Imperf. Apoc. יִמָּח, Imperf. with ו, וַיִּמָּח. (For the shortened vowel, see § 48. 3.)

<sup>1</sup> *Hebrew Tenses*, p. 86.

228. **A series of events in future time may be described by an initial Imperfect, followed by Perfects with Vav Consecutive.** English: 'he will come and *visit* me.' Hebrew: 'he will come and *has visited* me.' In this case the first imperfect seems to be viewed as involving with it the whole series of succeeding events, so that these may be regarded as practically complete and hence expressed by the perfect. This **Vav Consecutive of the Perfect is pointed exactly like the simple Vav Conjunctive** (p. 46). The perfect with Vav Consecutive may be distinguished from the perfect with Vav Conjunctive (*a*) by the context, (*b*) by causing (frequently) the tone to move forward on to the ultima, e.g. וּפָקַדְתִּי and *I visited* (Vav Conjunctive), וּפָקַדְתִּי and *I will visit* (Vav Consecutive). It has thus an opposite effect to Vav Consecutive of the imperfect. It does not affect the vocalization.

See note in  
→  
Addenda Et  
Corrigenda

*Obs. 1.*—A second of two *imperatives* may be expressed by the perfect with ו; come and *visit* me = come and *thou hast visited* me.

*Obs. 2.*—There are thus three distinct uses of ו:

1. ו **Conjunctive** (ו, ו before labials or sh<sup>e</sup>va, ו (sometimes) before the tone-syllable).
2. ו **Consecutive of Perfect** (same pointing, distinguished by accent or context).
3. ו **Consecutive of Imperfect** (ו, ו before א).

### Exercise xxi.

|   |  |
|---|--|
| בְּהֵמָה quadruped, a large beast,<br>cattle. | עַמִּים peoples (plur. of עַם).          |
| בְּכֹרֶה birth-right.                         | עֶשְׂרֵה ten.                            |
| דִּבֶּר has spoken (piel).                    | צָדַק has been just (אַל- to-<br>wards). |
| חַיָּה (f.) an animal, living<br>thing.       | קִנְיִן a possession; goods.             |
| כִּיּוֹם this day; now.                       | שָׂבַע has been satisfied (acc.).        |
| מָכַר has sold.                               | שָׁבַע (niph'al) has sworn.              |
| מִרְמָה fraud.                                | שְׁלִישִׁי third.                        |
|   | שָׁם there.                              |

1. וַיְדַבֵּר אֱלֹהִים אֶת כָּל-הַדְּבָרִים הָאֵלֶּה: 2. אָמַר

יַעֲקֹב אֶל-עֲשׂוֹ מִכְרָה<sup>1</sup> כִּיּוֹם אֶת-הַבְּכֹרָה לִי : 3. וַיֹּאמֶר  
עֲשׂוֹ הִנֵּה אֲנֹכִי הוֹלֵךְ לָמוּת<sup>2</sup> וְלָמָּה לִי בְכֹרָה : 4. וַיֹּאמֶר  
יַעֲקֹב הַשְׁבְּעָה-לִּי<sup>3</sup> כִּיּוֹם וְעֲשׂוֹ נִשְׁבַּע וַיִּמָּכֶר אֶת-הַבְּכֹרָה  
לְיַעֲקֹב : 5. בַּיּוֹם הַשְּׁלִישִׁי אָמַר אֱלֹהִים תִּדְּשָׂא הָאָרֶץ  
דָּשָׂא וְעֵץ : 6. אֲזַמְרָה לְאֱלֹהִים בְּעַמִּים : 7. יְהוָה  
אֱלֹהִים גִּדְּלָתָּ מֵאֵד וְהַגְדִּילָתָּ גַם אֶת כָּל-הַמְּלָאכָה  
בַּשָּׁמַיִם וּבָאָרֶץ : 8. מִלֵּאָה הָאָרֶץ קִנְיָנָהּ הָאֲנָשִׁים  
וְהַבְּהֵמוֹת וְכָל-הַחַיּוֹת יִשְׁבַּעוּן<sup>4</sup> טוֹב : 9. נְחָלִים בֵּין  
הַהָרִים יִהְיוּ<sup>4</sup> : 10. וַיִּמָּטֶר אֱלֹהִים עַל הָאָדָמָה  
וַתִּדְּשָׂא הָאָדָמָה דָּשָׂא וְעֵץ : 11. יִכְרֹת יְהוָה אֶת-  
הָרָשָׁע אֲשֶׁר מָלֵא מִרְמָה וְחָמָס : 12. הַכְּסִילִים מִתִּי  
תִּשְׁפִּילוּן<sup>4</sup> : 13. נִהְלָלָה<sup>5</sup> יְהוָה דֹּר וָדֹר :

<sup>1</sup> Rare cognate form for מִכְרָה, § 219 (a) *Obs.* <sup>2</sup> 'To death' (properly, 'to die'). <sup>3</sup> Daghesh forte conjunct., § 37. 3. <sup>4</sup> 3 pers. pl. with added ך (see § 235). <sup>5</sup> Cohortative impf.

## LESSON XXI.

### THE VERB WITH PRONOMINAL SUFFIXES.

229. **Personal Pronouns** in their full form (recapitulation from §§ 176-178). These are called separable pronouns:—

|          |                |           |       |                |           |
|----------|----------------|-----------|-------|----------------|-----------|
| 1. Sing. | אֲנִי, אֲנֹכִי | I . . .   | Plur. | אֲנֵינוּ       | we.       |
| 2. „     | אַתָּה         | thou (m.) | „     | אַתֶּם         | ye (m.)   |
|          | אַתְּ          | thou (f.) | „     | אַתֶּן         | ye (f.)   |
| 3. „     | הוּא           | he . . .  | „     | הֵם, הֵמָּה    | they (m.) |
|          | הִיא           | she . . . | „     | הֵנָּה, הֵנָּה | they (f.) |

230. It has already been seen that the personal pronoun may

be abbreviated to a mere suffix (§§ 163, 176). It has now to be noted that **the personal pronoun as object is generally fused with the governing verb into one word.** (Comp. in German *ich glaub's* = *ich glaube es*.)

231. The form of these appended pronouns or *suffixes* is slightly different, according as the verbal form itself ends with a vowel or a consonant.

*Obs.*—It will be seen that with one exception (1st pers. sing.) the object suffixes are the same as the possessive. In the second person suffixes the change of ך into ך is the return to an older form.

See note in  
Addenda Et  
Corrigenda

### a. With vowel endings.

#### *Sing. Suffixes.*

#### *Plur. Suffixes.*

|                              |               |
|------------------------------|---------------|
| 1. ׁי me. . . . .            | נַי us.       |
| 2. ך thee (m.) . . . . .     | כָּם you (m.) |
| ך thee (f.) . . . . .        | כֶּן you (f.) |
| 3. הוּ (or וּ) him . . . . . | ם them (m.)   |
| הָ her . . . . .             | ן them (f.)   |

b. **With consonant endings.** In this case a connecting vowel stands before the suffixes; viz., an A-sound (generally) with the perfect, an E-sound with the imperfect and the imperative; but only a simple sheva before ך, כָּם, and כֶּן. The suffixes then are generally:—

#### a. With the perfect.

#### *Sing. Suffixes. Plur. Suffixes.*

|                               |          |
|-------------------------------|----------|
| 1. ׁי־ . . . . .              | נַי־     |
| 2. (m.) ך־ . . . . .          | כָּם־    |
| (f.) ך־ or ך־ . . . . .       | כֶּן־    |
| 3. (m.) הוּ־ or וּ־ . . . . . | ם־ or ך־ |
| (f.) הָ־ . . . . .            | ן־       |

#### β. With the imperfect and imperative.

#### *Sing. Suffixes. Plur. Suffixes.*

|                          |       |
|--------------------------|-------|
| 1. ׁי־ . . . . .         | נַי־  |
| 2. (m.) ך־ . . . . .     | כָּם־ |
| (f.) ך־ . . . . .        | כֶּן־ |
| 3. (m.) הוּ־ . . . . .   | ם־    |
| (f.) הָ־ (הֶ־) . . . . . | ן־    |

*Obs.*—As the suffixes to the verbs are not used reflexively, the verbal forms of the first and second are not found with suffixes of these persons.

232. The personal endings are thus changed before the suffixes:—

- a. הַ— into תַ— or תְ—.
- b. תַ— remains, except before נִי—: e.g. פִּקְדָתִּי, and in the form פִּקְדָתוֹ *thou didst visit him*.
- c. תַ— becomes תִי, because the original form was אֲתִי instead of אַת.
- d. הֶם—, תָן—, become תו, because originally אֲתֶם was pronounced אַתוֹם.
- e. Instead of תִּפְקְדָנָה stands the masculine form תִּפְקְדוֹ: similarly with תִּפְקְדָנָה and the like.

233. The verbal forms themselves **change their vowels** before suffixes according to the rules given in §§ 141, 148–157. In general **the Law of Verbal Inflection is followed**, but perfect qal changes exactly as a noun of 2nd declension. The following examples should be studied, with reference to the §§ on the Declension of Nouns:—

|                      |           | Declension-type.                               | <i>me.</i>              | <i>thee.</i>            |
|----------------------|-----------|--|-------------------------|-------------------------|
| <i>he visited</i>    | פִּקְדַּ  | (2) changeable <i>qamets</i> in <i>penult.</i> | פִּקְדָנִי              | <sup>2</sup> פִּקְדָךְ  |
| <i>he will visit</i> | יִפְקְדַּ | (3) changeable <i>cholem</i> in <i>ultima.</i> | יִפְקְדָנִי             | <sup>3</sup> יִפְקְדָךְ |
| <i>to visit</i>      | פִּקְדַּ  | (3) changeable <i>cholem</i> in <i>ultima.</i> | <sup>1</sup> פִּקְדָנִי | <sup>4</sup> פִּקְדָךְ  |
| <i>visiting</i>      | פִּקְדַּ  | (3) changeable <i>tsere</i> in <i>ultima.</i>  | פִּקְדָנִי              | <sup>5</sup> פִּקְדָךְ  |

*Explanatory notes.*—<sup>1</sup> For פִּקְדָנִי; the two vocal shevas cannot stand (§ 70) and the *slight vowel* substituted for the first sheva is in this case ֹ, because the vowel lost was ֹ. <sup>2</sup> Notice the methegh with *qamets*, and compare the form (י) (§ 55 note). <sup>3</sup> For יִפְקְדָךְ, where the first sheva is silent, the second and third vocal, *slight* ֹ; compare <sup>1</sup>. <sup>4</sup> Or פִּקְדָךְ (ֹ). <sup>5</sup> For פִּקְדָךְ,

See note in  
→ Addenda Et  
Corrigenda

*slight* ֹ.

234. Suffixes may also be appended to the infinitive (construct) and participles. But as these partake of the nature both of

verbs and substantives they admit of either *possessive* or *object* suffixes. Thus,

Participle—

בִּקְרִי *visiting, visitor*; בִּקְרֵנִי *one visiting me*; בִּקְרִי *my visitor*.

Infinitive—

בִּקֹּר *to visit, visiting*; בִּקְרֵנִי *to visit me*; בִּקְרִי *my visiting*.

See note in  
Addenda Et  
Corrigenda

*Obs.*—The infinitive and participle *generally* agree with the imperfect in the form of their *object* suffixes.

### Exercise xxii.

אָבָה has been willing.

אֶחָד one.

בָּחַן has proved (imperf. A).

דָּקַר has thrust through.

חֶרֶב (f.) a sword.

יָדַע has known, § 221 (2).

יָסַד has founded.

יָרָא has feared.

כֶּפֶז hoar-frost.

נְעוּרִים youth.

נָשָׂא has borne, carried.

שָׁכַב has lain down (imperf. A).

סָמַךְ he has strengthened.

שָׁלַף has drawn out, drawn  
(a sword).

*A full Paradigm of a Verb with Suffixes is given at the end of the book.*

1. אָמַר שְׂאוּל<sup>1</sup> לְנִשְׂא כִלְיוֹ<sup>2</sup> שְׁלֹף אֶת-הַחֶרֶב וְדָקַרְנִי  
בָּהּ<sup>3</sup> פֶּן-יָבוֹאוּ<sup>4</sup> חֲפִלְשֵׁתַיִם<sup>1</sup> הָאֵלֶּה וְדָקַרְנִי<sup>5</sup> וְלֹא אָבָה  
נִשְׂא כִלְיוֹ כִּי יָרָא מְאֹד : 2. כֶּפֶז שָׁמַיִם<sup>6</sup> מִי יִלְדוּ :  
3. אַתָּה יְהוָה יִדְעָתָנִי וּבַחֲנֻתָנִי : 4. הַשָּׁמַיִם אַתָּה יְהוָה  
יִסְדָּתָם : 5. סָמוּךְ הַצִּדִּיק כִּי הִצְדָּקָה הִיא סִמְכָתָהּ :  
6. בְּשָׁלוֹם אֶשְׁכַּב כִּי יְהוָה יִשְׁמְרֵנִי : 7. יְהוָה לְמִדָּתָנִי אֶת-  
תּוֹרָתָךְ מִנְעוּרִים : 8. הֲלֹא<sup>7</sup> אֵל אֶחָד בָּרָאנוּ : 9. אֲשִׁירִי<sup>8</sup>  
מִשְׁכִּיל אֶל-דָּל בְּיוֹם רַע יִמְלִטְהוּ יְהוָה : 10. לְמִדָּתִי  
יְהוָה וְאֶלְמִדָּה<sup>9</sup> כָּל-הַפְתּוּב בַּתּוֹרָה : 11. אָמַר יְהוָה  
לְצִדִּיק אֲנִי בַּחֲרִיתִיךָ וְאֲנִי תַמְכִּיתִיךָ :

<sup>1</sup> Proper name. <sup>2</sup> 'To his armour-bearer.' <sup>3</sup> 'With it.' <sup>4</sup> 'Lest they come.' <sup>5</sup> 'And thrust me through : ' consecutive of the perfect, see § 228.

<sup>6</sup> Nominative absolute. 'As for the hoar-frost of heaven.' <sup>7</sup> 'Is it not?' <sup>8</sup> interrog., p. 79, foot-note. <sup>9</sup> 'Blessednesses of,' i.e. blessed is. <sup>9</sup> § 219a.

## LESSON XXII.

## SUFFIX-FORMS WITH NUN EPENTHETIC OR DEMONSTRATIVE.

235. A strengthened suffix is made by the insertion of a נ between the verb and the pronoun. This נ sometimes appears with a pathach or tsere preceding, but is generally incorporated with the consonant of the suffix by daghesh forte compensative, § 37. 2.

These forms are confined to the imperfect, and are mostly found in pause.

Thus, the 1st person sing. suffix becomes נִיְּ or נִיְּ

„ 2nd „ „ נִיְּ or נִיְּ (pause)

„ 3rd „ „ נִיְּ masc. נִיְּ fem.

and perhaps 1st plur. „ נִיְּ

*Obs.*—The 2nd and 3rd pers. plur. are not found with נ. Note the daghesh in final ך (2nd pers. sing.), and the identical forms for 3rd pers. sing. and 1st pers. plur. (perhaps).

## Exercise xxiii.

See Paradigm of Verb with Suffixes.

Ambiguous words are marked by an asterisk.

## WORDS FOR ANALYSIS AND TRANSLATION.

|              |                |                |                |              |
|--------------|----------------|----------------|----------------|--------------|
| מְכַרְהָ     | שֶׁפֶטְךָ      | יִשְׁלַמְךָ    | *יִשְׁפֹּטְנִי | שְׁמַרְתָּם  |
| וַיִּלָּחֶם  | הִמְלִכְתָּנִי | אָהַבְנִי      | יִשְׁפֹּטִים   | שֶׁפֶטָה     |
| *דִּבֶּר     | מְכַרְהָ       | תִּהְלֶלְךָ    | שֶׁפֶטְהוּ     | שֶׁפֶטוּ     |
| וַיִּשְׁפֹּם | *יִפְלֹטְנִי   | יַעֲטֹרְנָה    | אֶפְקִידְנִי   | סִפְּרָתוּ   |
| יִלְדֶּתְךָ  | גִּמְלָתִיהוּ  | *תִּכְבֶּדְנִי | יִשְׁמְרֶךָ    | תִּשְׁלַמְךָ |
| *שֶׁפֶטְנִי  | *גִּמְלָתוֹנִי | שִׁבַּחְתָּנִי | שְׁמַרְתָּנוּ  | *סִפְּרָתוּ  |

## FOR ANALYSIS, POINTING, AND TRANSLATION.

|             |             |               |               |              |
|-------------|-------------|---------------|---------------|--------------|
| יִכְרַתְכֶם | יַפְזֹרְכֶם | יִסְתִּירְנִי | *בִּקְשָׁתִיה | אֲשַׁבִּיתֶם |
| *קִבְרוּהוּ | *יִצְתָהּ   | *לִסְדֵּנִי   | אֲכַבֶּדְךָ   | לְמַדְתָּנִי |



\*המליכהו אסמכם יפקדנה הסתרתי תכבדן  
 \*תשמרנה \*יהסרנו אשביתך \*ילדתך \*ילדתנו  
 \*זכרתוני \*יסדי \*יגדלנו הזכרתני

## Exercise xxiv.

|  |   |
|--|---|
| אוי woe ! alas !                               | סיפה hurricane, whirlwind.                    |
| נמל has dealt (with acc. of thing and person). | עלה a leaf.                                   |
| חומה a wall.                                   | על-כן therefore.                              |
| ימין f., right side; right hand.               | פקד has visited.                              |
| יסר (piel) has admonished.                     | צרה distress, trouble.                        |
| כן so, thus.                                   | שיר a song.                                   |
| לכד has caught; taken.                         | שפל impf. A, has been made low; been humbled. |
| מזמה prudence.                                 | תבונה insight.                                |
| נצר has watched; has guarded.                  | תודה thanks; a hymn.                          |

1. יהוה מה-אנוש כי תזכרנו: 2. מה-אנוש כי תמשיליהו בכל-הבהמה: 3. אמר שאול אל-דוד צדיק אתה ממני<sup>1</sup> כי אתה גמלתני הטובה ואני גמלתיך הרעה: 4. אשרי האיש אשר תיסרנו יהוה: 5. אהללה<sup>2</sup> יהוה בשיר אגדלנו בתודה: 6. הנה אנחנו נרדפים<sup>3</sup> מלחנו אלהים השפט בצדקה: 7. מה לכם<sup>4</sup> כי גמלתוני הרעה ואני גמלתיכם הטובה: 8. מזמה תשמר עליה<sup>5</sup> תבונה תנצרכה: 9. יעקב בחרתיהו ותמכתיהו בימין אמר יהוה: 10. הרשע כעלה אשר גנבתו הסופה: 11. מה אני כי תפקדני ותגדלני: 12. יהוה שמרכם מכל-רע ומלטכם מכל-צרה על-כן כבדוהו כל-זרע יעקב והללוהו כל-זרע ישראל:

13. אִזְ תִּשְׁפַּל הַחוּמָּה וַיִּלְכְּדוּ אֶת־הָעִיר וַיִּשְׂרְפוּהָ בָאֵשׁ :

14. אֹי לַחֲשָׁאִים בְּיוֹם אֲשֶׁר<sup>6</sup> פָּקְדָתִים אָמַר יְהוָה :

<sup>1</sup> כ comparative, § 173, 'more than I.' <sup>2</sup> Cohort. impf. <sup>3</sup> Participle niphal. <sup>4</sup> 'What to you?' (i. e. why is it that ye . . .) <sup>5</sup> 'Over thee.'

<sup>6</sup> 'In the day when.'

## LESSON XXIII.

### WEAK VERBS: VERBS WITH GUTTURALS.

236. Such a verb as פָּקַד exhibits the standard type of verbal inflection. It is a **strong verb** (§ 195 *Obs.*). But many Hebrew verbs vary from this standard because of some weakness in their root, i. e. one or more of the radicals is a guttural, or a quiescent; or the first radical is נ; or the second and third radicals are alike. These are called **Weak Verbs**.

237. Before classifying the weak verbs a convenient mode of designating them may be explained. Since the original model of a Hebrew verb was פָּעַל (§ 200), these three radicals lend their names to the corresponding radicals of any verb. Thus the first radical is called the Pē (פ) radical, the second is the Ayin (ע) radical, and the third the Lāmedh (ל) radical. Hence, instead of speaking of a verb with a guttural for first, middle, or final radical, we speak of Pē guttural, Ayin guttural, Lāmedh guttural verbs. Similarly a verb with נ as first radical is known as a Pē Nûn verb, more briefly written נ'פ; a verb with middle radical ו is Ayin Vāv or ו'ע, and so on.

238. **The following are the various classes of weak verbs:—**

#### (A) Verbs with a Guttural

- (1) as first radical—Verbs פ guttural;
- (2) as middle radical—Verbs ע guttural;
- (3) as final radical—Verbs ל guttural.

#### (B) Contracted Verbs

- (4) נ for first radical—Verbs נ'פ;
- (5) middle and final radical alike—Verbs ע'ע.

## (C) Verbs with a Quiescent (semi-vowel)

- (6) א for first radical—Verbs א''פ;
- (7) י for first radical—Verbs י''פ;
- (8) ו or י for middle radical—Verbs ו''ע, י''ע;
- (9) א for final radical—Verbs א''ל;
- (10) ה for final radical—Verbs ה''ל.

(D) Verbs doubly or trebly weak, i. e. belonging to more than one of the foregoing classes.

*Obs.*—Verbs א''ע for the most part fall under the ע guttural verbs: a few have special modifications, which place them in a separate class. As to verbs א''ל and ה''ל the student will remember that these letters, when final, are not gutturals but quiescents (§ 41).

Most of the verbs י''ע contract like verbs י'ע.

**239. Guttural Verbs** are subject to the general laws of the gutturals set forth in § 65. These laws consistently applied will explain all variations from the standard type of the strong verb. It is important therefore that they should be thoroughly mastered, and their effect carefully studied in the following §§ and the corresponding Paradigms. Forms from the strong verb are given (in brackets) for comparison.

**240. Verbs ע Guttural**, as עמד stand<sup>1</sup>.

**1. Forms which in the strong verb point the first radical with simple sheva (silent or vocal) have instead the compound sheva (§ 65 b).**

*a. Without preformative*, e. g. 2 pl. m. Perf. Qal עמדתם (פקדתם), Inf. Const. Qal עמד (פקד).

*Obs.*—The vowel of the compound sheva is generally *pathach*. But א prefers *chateph seghol* if near the tone, *chateph pathach* if more remote, e. g. אמר say, Inf. Const. Qal אמר (אמר), 2 pl. m. Perf. Qal אמרתם.

*b. With preformative*, which then has the vowel of the compound sheva, e. g. 3 s. m. Impf. Qal יעמד (יפקד), 3 s. m. Perf. Niph. נעמד (נפקד), 3 s. m. Perf. Hoph. העמד (הפקד).

*Obs.*—The vowel of the *chateph* is always the same as that of the preformative (cf. § 65 c). Where the preformative has a characteristic vowel, i. e. in Niph., Hiph., and Hoph., this determines the vowel of the *chateph*. In Qal there is no characteristic prefix, and the guttural is free to follow its

<sup>1</sup> For convenience the meaning of verbs will henceforth be given in this brief form.

preference for *a* sounds (§ 65 *e*). But in verbs Impf. A (§ 198 *b*), and when the guttural is *א*, the Impf. Qal has  $\text{ִּיֹאסֵף}$ , e. g.  $\text{יִחַנֵּן}$ ,  $\text{יִאֲסֵף}$ .

*c.* When the forms under *b* receive a suffix which causes the final vowel to fall away (§ 141 *b*) the compound sheva is changed to the corresponding short vowel, e. g. Impf. Qal 3 s. m.  $\text{יַעֲמֹד}$ , 3 pl. ( $\text{יַעֲמֹדוּ}$ ), becomes  $\text{יַעֲמֹדוּ}$  according to § 70.

Similarly 3 pl. Perf. Niph.  $\text{נִעְמְדוּ}$ , Hoph.  $\text{הִעְמְדוּ}$ .

*d.* **Sometimes** instead of the forms under *b* and *c* **the guttural has simple sheva silent**. This is especially frequent in verbs with *ח* as first radical. Thus from  $\text{חָשַׁב}$  *think*, we have 3 s. m. Impf. Qal  $\text{יַחֲשַׁב}$  for  $\text{יִחַשֵּׁב}$ , 3 s. m. Perf. Niph.  $\text{נִחַשֵּׁב}$ , 3 pl. Perf. Niph.  $\text{נִחַשְׁבוּ}$  for  $\text{נִחַשְׁבוּ}$  and  $\text{נִחַשְׁבוּ}$ . This is called the **hard combination**. In verbs Impf. A *seghol* sometimes stands in Impf. Qal, as  $\text{יִחְדַּל}$  *he will cease* (see above, *b. Obs.*).

**2. Forms which in the strong verb double the first radical by daghesh forte omit the daghesh and lengthen the preceding vowel in compensation (§ 65 *a*).** Hence in the Niphal, Inf. Const.  $\text{הִעֲמִיד}$  ( $\text{הִפְקִיד}$ ), 3 s. m. Impf.  $\text{יַעֲמִיד}$  ( $\text{יַפְקִיד}$ ). This applies also to verbs with *ר* as first radical.

*Obs.*—In the preceding and following §§ sufficient forms are given for illustration. Complete Paradigms of the Weak Verbs will be found at the end of the book, omitting however those voices which do not differ from the strong verb.

**241. Verbs ו Guttural**, as  $\text{פָּעַל}$  *do*.

**1. Forms which in the strong verb point the middle radical with simple sheva have instead the compound sheva (§ 65 *b*).**

(*a*) This compound sheva is without exception Chateph Pathach, e. g. 3 s. f. Perf. Qal  $\text{פָּעַלְתָּ}$  ( $\text{פָּקַדְתָּ}$ ).

(*b*) In the 2 s. f. and 2 pl. m. and f. of Imperat. Qal, since the *chireq* of the first radical stands for an original sheva ( $\text{יַפְקִיד}$  for  $\text{יִפְקִיד}$ , § 70), it is replaced by *pathach* (§ 65 *c*). Hence the forms  $\text{פַּעְלִי}$ ,  $\text{פַּעְלִי}$ , and 2 pl. f.  $\text{פַּעְלִנָּה}$  (for  $\text{פַּעְלִנָּה}$ , cf. § 240. 1 *c*).

**2. Forms which in the strong verb double the**

middle radical by daghesh forte omit the daghesh. The preceding vowel may or may not be lengthened in compensation.

- (a) With middle radical נ the vowel is generally lengthened, and always with ר, e. g. 3 s. m. Perf. Piel פָּיַר *he has beautified*, בָּרַךְ *he has blessed* (פָּקַד).
- (b) With middle radical ה, ח, or ע the vowel remains short, and the guttural is regarded as virtually doubled by **implicit daghesh forte**, e. g. 3 s. m. Perf. Piel פָּעַל *he has done*, שָׁחַת *he has destroyed*, 2 s. m. Imperat. Piel מַהֵר *hasten* (פָּקַד).

3. **The general preference of the gutturals for A sounds may affect the vowel following the guttural.** Hence the Imperf. and Imperat. Qal commonly have *pathach* instead of *cholem*; verbs ע guttural, like some strong verbs, are **Impf. A** (§ 198 b). The Inf. Qal retains the *cholem*. *Pathach* is also often found for *tsere* in the Perf. Piel, and less frequently in other parts of Piel and Niphal: e. g. 3 s. m. Imperf. Qal יַפְעֵל (יִפְקֹד), 3 s. m. Perf. Piel נָחַם *he has consoled* (פָּקַד).

242. **Verbs ל Guttural**, as שָׁלַח *send*. **The peculiarities of these verbs arise from the preference of the guttural for A sounds.** Those forms which in the strong verb have another vowel than *a* before the final radical are changed in one of the following ways:—

- (a) **The vowel is retained, and furtive pathach is inserted under the guttural** (§ 62). This is always the case with the vowels '—, י, and ו, which are unchangeable (§ 138 c), e. g. 3 s. m. Hiph. יִשְׁלִיחַ (יִפְקֹד), Inf. Abs. Qal שְׁלֹחַ (פָּקֹד), Part. Pass. Qal שָׁלִיחַ (פָּקִיד). *Cholem* (without ו) may be retained in the Inf. Const. Qal, not in Imperat. or Imperf. (see b), e. g. שְׁלַח (פָּקַד). *Tsere* is retained in Infin. Abs. and Participles; other cases come under (b), e. g. Part. Act. Qal שֹׁלֵחַ (פָּקַד), Part. Piel מְשַׁלֵּחַ (מִפְקֵד), Inf. Abs. Hiph. הַשְׁלִיחַ (הַפְקִיד).
- (b) **The vowel is itself changed into pathach.** This is always the case with the *cholem* of the Imperf. and

Imperat. Qal, and thus verbs ל guttural, like verbs γ guttural, are **Impf. A**, e. g. 3 s. m. Imp. Qal יִשְׁלַח (יִפְקֹד), 2 s. m. Imperat. Qal שְׁלַח (פִּקֹּד). Similarly the final *tsere* in Niph. Imperf., Imperat., and Inf. Constr., and in Piel and Hithp. Perf., Imperf., Imperat., and Inf. Constr. becomes *pathach*, e. g. 3 s. m. Impf. Niph. יִשְׁלַח (יִפְקֹד), 3 s. m. Perf. Piel שְׁלַח (פִּקֹּד). But when the word is in Pause (§ 88) the *tsere* reappears, e. g. יִשְׁלַחְּ.

- (c) When the final radical regularly takes sheva the guttural retains it, since in such cases the sheva is silent. But in the 2 s. f. Perf. of all voices a helping *pathach* slips in under the guttural, without, however, affecting the final daghesh lene, e. g. instead of שְׁלַחְתְּ, we find נִשְׁלַחְתְּ, שְׁלַחְתְּ. The retained daghesh is anomalous (§ 36. ii. b).

See note in  
→  
Addenda Et  
Corrigenda

#### TABULAR SUMMARY.

|        |             | Strong<br>Verb. | פ gutt.              | ע gutt.             | ל gutt.    |
|--------|-------------|-----------------|----------------------|---------------------|------------|
| Qal    | Inf. Const. | פִּקֹּד         | עָמַד                | פָּעַל              | שָׁלַח     |
|        | Perf. 3 pl. | פִּקְדוּ        | עָמְדוּ              | פָּעֲלוּ            | שָׁלְחוּ   |
|        | Impf. 3 s.  | יִפְקֹד         | <sup>1</sup> יַעְמֹד | יִפְעֹל             | יִשְׁלַח   |
| Niph.  | Perf. 3 s.  | נִפְקַד         | נִעְמַד              | נִפְעַל             | נִשְׁלַח   |
|        | Impf. 3 s.  | יִפְקֹד         | יַעְמֹד              | יִפְעֹל             | יִשְׁלַח   |
| Piel   | Perf. 3 s.  | פִּקֵּד         | עָמַד                | <sup>2</sup> פָּעַל | שָׁלַח     |
|        | Impf. 3 s.  | יִפְקֵד         | יַעְמֹד              | יִפְעֹל             | יִשְׁלַח   |
| Hithp. | Perf. 3 s.  | הִפְקִיד        | הִעְמִיד             | הִפְעִיל            | הִשְׁלִיחַ |
|        | Impf. 3 s.  | יִפְקִיד        | יַעְמִיד             | יִפְעִיל            | יִשְׁלִיחַ |

<sup>1</sup> Also יִשְׁלַחְּ, יִהְיֶה, יִהְיֶה (§ 240, 1 b, d). <sup>2</sup> Also פִּקֵּד (§ 241, 2 a).

243. **Guttural Verbs with Pronominal Suffixes.** These require no special rules, and should present no difficulty if the

verbal form is first properly determined in accordance with the foregoing §§. Special note should be made of the principle stated in § 240 c.

### Exercise xxv.

Ambiguous words are marked by an asterisk.

#### VERBS AND NOUNS FOR ANALYSIS AND TRANSLATION.

|                |              |              |                |                 |
|----------------|--------------|--------------|----------------|-----------------|
| וַיַּעֲזֹבֵנִי | וַיִּשָּׁבַע | *נָעַדְרָא   | *תַּעֲרֹץ      | שָׁמַעַ         |
| נָשָׁבַע       | נָשָׁבַעַ    | יִבְרַךְ     | אָהַבַת        | עֲבָדֶיכֶם      |
| הַשְּׁבִיעַ    | *הַשְּׁמַעַ  | וַיִּשָּׁבַע | יִשְׁמִיעַ     | שָׁמַעַ         |
| שָׁמַעַ        | אֲמָרוֹת     | חֲכָמִי      | *תִּשְׁמָעֵנִי | יִשְׁמַעַ       |
| יִחְזָקוּ      | זַעֲקָת      | חֲרָבָה      | נֶאֱחָז        | פָּתוּחַ        |
| עֲלָמוֹת       | שָׁמוֹעַ     | הָאֲכִילָהּ  | תוֹעֲבוֹתֶיהֶם | שֶׁנֶּאֱדָר     |
| שָׁמַעַת       | כַּחֲשָׁה    | בִּקְעַ      | לֶחֱמִי        | *תִּשְׁבַּעְנָה |
| גִּאלֶכֶם      | בְּהֵמוֹת    | יִגְוְעוּ    | יִדְעַת        | הָעֲמָדוֹ       |
| הַשְּׁלַחַת    | שָׁכוּחַ:    |              |                |                 |

#### FOR ANALYSIS, POINTING, AND TRANSLATION.

|                     |         |                     |        |        |
|---------------------|---------|---------------------|--------|--------|
| *ויבטח <sup>1</sup> | *שלחתיו | תועבת               | כהניו  | *גאלכם |
| לקחת                | השתמענה | *ותצמח <sup>1</sup> | *אהבי  | *ימאסך |
| *נבחרה              | *נעמד   | *יברך               | אתפאר  | אבדם   |
| *עלמות              | עבדיו   | *תעזבנו             | האמנתם | תאמן   |
| *האמין              | מצמיח   | להרג                | *נחלץ  | *אהבה  |
| *תשכחנה             | *לשמע:  |                     |        |        |

<sup>1</sup> With and without daghesh.

NOTE—From this point the student is referred to the end of the book for all words not already given in the Vocabularies to the Exercises.

### Exercise xxvi.

#### ON VERBS פ GUTTURAL.

I. אָמַר יִהְיֶה לִיהוֹשֻׁעַ<sup>1</sup> עָבַר אֶת-הַיַּרְדֵּן<sup>1</sup> הָיָה חֹזֶק  
וְאִמָּץ<sup>2</sup> לְשֹׁמֵר<sup>2</sup> אֶת-כָּל-הַתּוֹרָה אֲזַז אֲנִכִּי לֹא אֶעֱזָבָךְ<sup>3</sup>:

2. זָכַר אֱלֹהִים אֶת-נֶחַד<sup>1</sup> וַיַּעֲבֹר רוּחַ עַל-הָאָרֶץ : 3. וַתִּסָּכְרוּ  
מַעֲיָנוֹת תְּהוֹם וַיִּחַסְרוּ הַמַּיִם : 4. עָבַר אַבִּימֶלֶךְ<sup>1</sup>  
וְכָל-הָעָם וַיֵּאָרְבוּ עַל-שָׁכָם<sup>1</sup> : 5. מֶלֶךְ בַּצִּדְקָה יַעֲמִיד  
אָרֶץ : 6. צְרוּפָה אִמְרַתָּה יִהְיֶה וַעֲבִדָּךְ אֶהְיֶה : 7. אֶהֱבֶה  
יֵין לֹא יַעֲשִׂיר : 8. חֲזָקוּ וַיֵּאֱמָץ לְבַבְכֶּם : 9. קָבַל מוֹסֵר  
לְמַעַן תַּחֲכֶם בְּאַחֲרִיתָךְ<sup>3</sup> : 10. אָמְרוּ מִלֵּאֲנֵי מִשְׁדֵּה<sup>1</sup>  
אֶל-מֶלֶךְ אָדָם<sup>1</sup> לֵאמֹר<sup>4</sup> נַעֲבֹרָה-נָא בְּאַרְצְךָ : 11. לֹא נַעֲבֹר  
בַּשָּׂדֶה וּבְכָרִם עַד-אֲשֶׁר<sup>5</sup> נַעֲבֹר גְּבוּלָךְ : 12. יֵשׁ עֵת לַחֲרֹג<sup>2</sup>  
וְעֵת לְרַפָּא עֵת לְאַהֲבָה<sup>2</sup> וְעֵת לְשִׁנְאָה<sup>2</sup> : 13. הָאֱמִין אֲבָרָהָם  
בִּיהוָה וַיַּחֲשֹׁבָה לֹו צִדְקָה : 14. אָמַר מֶלֶךְ אֱלֹהִים  
אֶל-הַגֵּר<sup>1</sup> הַחַזִּיקִי אֶת-יָדָךְ בְּנָעֵר : 15. הִנֵּה-אֵיל אַחֵר  
נִאֲחָזוּ בַּסֶּבֶךְ בְּקֶרְנָיו : 16. אָמְרוּ אַנְשֵׁי<sup>6</sup> יִבֵּשׁ<sup>1</sup> אֶל-נַחֲשׁ<sup>1</sup>  
הָעֶמְקִי כָּרֶת-לָנוּ בְּרִית וְנַעֲבֹדָךְ : 17. אֲבִנֶר<sup>1</sup> לָקַח אֶת-  
אִישׁ-בִּשְׁת<sup>1</sup> בֶּן-שָׂאוּל<sup>1</sup> וַיַּעֲבֹרָהוּ מַחֲנִים<sup>8</sup> :

<sup>1</sup> Proper name.<sup>2</sup> § 70.<sup>3</sup> § 88.<sup>4</sup> § 246 c.<sup>5</sup> 'until that.'<sup>6</sup> § 162.<sup>7</sup> §§ 48. 3, 69.<sup>8</sup> 'to Mahanaim.'

## Exercise xxvii.

## ON VERBS ע AND ל GUTTURAL.

1. יְהוֹשֻׁעַ<sup>1</sup> מֶלֶךְ רוּחַ חֲכָמָה וְהוּא מִשְׁרַת מֹשֶׁה<sup>1</sup> :  
2. וַיֵּאמֶר יְהוָה אֶל-יְהוֹשֻׁעַ<sup>1</sup> אִם תַּחֲזֹק וְתֵאֱמָץ אֲזוּ תִצְלִיחַ  
אֶת-דִּרְכֶּיךָ וְאֲנִי לֹא אֶעֱזָבָךְ : 3. כִּי אֲשֶׁר שָׁמַע בְּקוֹלִי  
לֹא עֲזָבָהוּ וְלֹא יַעֲזִיבָהוּ יְהוָה : 4. אָמַר אֱלֹהִים אֶל-קִינָן<sup>1</sup>  
דָּמִי אַחִידָה<sup>2</sup> צִעֲקִים אֵלַי<sup>3</sup> אֶל-הַשָּׁמַיִם מִן-הָאֲדָמָה :



5. בָּרַךְ יְהוָה אֶת-יוֹם הַשַּׁבָּת וַיְקַדְּשֵׁהוּ: 6. שִׁלַּח יְהוָה  
 אֶת-הָאָדָם מִגֵּן-עֵדֶן<sup>1</sup> לַעֲבֹד אֶת-הָאֲדָמָה וַיְגַרְשֵׁהוּ מִשָּׂם:  
 7. הִיתָפֹאֵר הַגִּרְזֵן עַל-הַחֵצֵב בּוֹ: 8. אֵל תַּעֲשִׂירֵנִי יְהוָה  
 פֶּן-אֲגִדִּיל בְּלִבִּי וְכַחֲשֵׁתִי וְאֶמְרֵתִי מִי יְהוּדָה: 9. בֵּן  
 אֲהֵב מוֹסֵר יִשְׁמַח-אָב: 10. יְהוָה מַצְמִיחַ חֲצִיר לְבַהֲמָה  
 וַיֵּין לִבִּי-אֲנוֹשׁ יִשְׁמַח: 11. בְּמִשַּׁל רָשָׁע יֵאָנַח הָעָם:  
 12. זֶרַע עוֹלָה וְקֶצֶר-אֶן<sup>4</sup>: 13. לִי תִכְרַע כָּל-בָּרֶךְ תִּשְׁבַּע  
 כָּל-לָשׁוֹן אֲמַר יְהוָה: 14. הוּא מַצְדִּיק רָשָׁע וּמַרְשִׁיעַ  
 צַדִּיק: 15. חֲלִצֵנִי יְהוָה וּגְאֻלָּנִי: 16. יְהוָה יִסְעֶדְךָ:  
 בַּעֲנֵי זִכְרֹתִי אֶת-יְהוָה וְאֶתְנַחֵם<sup>5</sup>: 17. נַעֲמֹן<sup>1</sup> הָיָה מִצָּרַע:  
 18. בָּרַכְנִי נַפְשִׁי אֶת-יְהוָה הִלְלוּ-יָהּ: 19. נָטַע יְהוָה  
 אֱלֹהִים בֶּן בְּעֵדֶן מִקֶּדֶם וַיִּצְמַח מִן-הָאֲדָמָה כָּל-עֵץ נְחֹמֶד  
 לְמִרְאָה וְטוֹב לְמֵאֱכָל: 20. אֲמַר אַבְרָהָם אֲנֹכִי אֲשַׁבֵּעַ:  
 21. אֲמָרָה שָׂרָה<sup>1</sup> צָחַק עָשָׂה לִי אֱלֹהִים כָּל-הַשְּׁמַע יִצְחָק  
 לִי: 22. נִשְׁבַּע הָעֶבֶד לְאַבְרָהָם עַל-הַדָּבָר: 23. אָמְרוּ  
 פְּלִשְׁתִּים<sup>1</sup> אֶל-יִצְחָק<sup>1</sup> לֹא נִגַּעְנוּךָ וְנִשְׁלַחְךָ בְּשָׁלוֹם:

<sup>1</sup> Proper name. <sup>2</sup> § 162. <sup>3</sup> § 182. <sup>4</sup> Pause form of אֶן. <sup>5</sup> Hithp. נִחַם.

## LESSON XXIV.

### WEAK VERBS (CONTINUED): CONTRACTED VERBS.

244. **Verbs** פ"ן, as נָגַשׁ *approach* (Impf. A). In this class the weakness of the initial נ frequently causes its **assimilation** or its entire **disappearance**.

(a) **Where the נ would naturally be pointed with sheva silent**—forming a closed syllable with a preformative—

**it is assimilated** to the following consonant, which is doubled by dagh. forte. This takes place in Impf. Qal and in Perf. and Participle of Niph., Hiph., and Hoph., e. g. 3 s. m. Impf. Qal  $\text{שׁוֹשׁ}$  for  $\text{שׁוֹשׁשׁ}$  (*dagh. lene*); 3 s. m. Perf. Niph.  $\text{שׁוֹשׁ}$  for  $\text{שׁוֹשׁשׁ}$  (*dagh. lene*). (Cf. the Lat. colligo for con-ligo, and the Gk. συλλαμβάνω for συναλαμβάνω.)

(b) **Where the ך would naturally be pointed with sheva vocal**—viz. in the Inf. Const. and Imperat. Qal—it **often falls away**, e. g. 2 s. m. Imperat. Qal  $\text{שׁוֹשׁ}$  for  $\text{שׁוֹשׁשׁ}$  ( $\text{פָּקֵד}$ ). **The Inf. has the fem. ending תָּ** (תָּ— in verbs ל guttural); thus, Inf. Const. Qal  $\text{שׁוֹשׁתִּי}$  (segholate *i*, § 151),  $\text{שׁוֹשׁתִּי}$  (from  $\text{שׁוֹשׁשׁ}$ ).

(c) **Where the ך would naturally have a full vowel it remains**, and the verb does not differ from the strong verb, e. g. 3 s. m. Impf. Niph. and Piel  $\text{שׁוֹשׁשׁ}$ ,  $\text{שׁוֹשׁשׁ}$  ( $\text{פָּקֵד}$ ,  $\text{פָּקֵד}$ ).

(d) Verbs of this class which are also ך guttural usually keep their ך.

(e) **The verb נתן, give, assimilates its final ך also** in Qal Perf. and Inf. Const. Thus 1 s. and 2 s. m. Perf. Qal  $\text{נָתַתִּי}$ ,  $\text{נָתַתְּ}$  (for  $\text{נָתַתִּיתִי}$ ,  $\text{נָתַתְּתִי}$ , *dagh. lene*); Inf. Const. Qal  $\text{נָתַתִּי}$  (for  $\text{נָתַתִּיתִי}$  (b)). The Qal Impf. has *tsere*, e. g. 3 s. m.  $\text{נָתַתִּי}$ .

(f) One verb with initial ל is treated like a פ'' verb, viz. לקח *take*. In Qal and Hoph. the ל is assimilated or lost, according to the principles in (a) and (b), e. g. 3 s. m. Impf. Qal  $\text{לָקַח}$ , 2 m. s. Imperat. Qal  $\text{לָקַח}$ , Inf. Const. Qal  $\text{לָקַחְתִּי}$ , 3 s. m. Impf. Hoph.  $\text{לָקַחְתִּי}$  (for *qibbuts*, see § 210).

245. **Verbs ף'ו, as סָבַב surround.**

(a) **The general principle of contraction is that the final radical is either lost or, before terminal additions, is represented by daghesh forte.** The effect of this is to make the stem a monosyllable, which then takes the vowel proper to the second syllable of the uncontracted stem.

Thus in Perf. Qal the *stem* is סָב for סָבַב, and in Inf. Const. Qal סָב for סָבַב.

Hence the forms Perf. Qal 3 s. m. סָב, 3 s. f. סָבָה, 3 pl. סָבוּ. See also under (b).

But forms containing an unchangeable long vowel (as Participles and Inf. Abs. Qal), or a characteristic dagh. forte (Piel and Hithp.), cannot dispense with their third radical, and no contraction takes place, e. g. Part. Act. Qal סָבֵב, 3 s. m. Perf. Piel סָבַב.

(b) **The preformatives** of Impf. Qal, Perf. Niph., and of Hiph. and Hoph. **lengthen their vowel.** For the application of the principle of (a) would leave them with a short vowel in an open syllable (§ 48. 1), e. g. יִסָּב would become יִסָּב, and נִסָּב, נִסָּב. To avoid this we have 3 s. m. Impf. Qal יִסָּב (or as another way of avoiding the short open syllable, the syllable is closed by dagh. forte and the vowel retained, e. g. יִסָּב), 3 s. m. Perf. Niph. נִסָּב, 3 s. Perf. Hoph. הוֹסָב (for הָסָב (hō)). In Impf. Niph. the final vowel is *pathach* (not *tsere*), and in Hiph. it is *tsere* (not *chireq*).

(c) **Before affirmatives which begin with a consonant** (see Table, § 194) **a vowel is inserted**, viz. י in the Perfects, י־ in the Imperfects. The preceding radical is of course doubled by dagh. forte (a), e. g. 1 s. Perf. Qal סָבִיתִי, 3 pl. f. Impf. Qal הִסְבִּינָה (הִסְבִּינָה); for shortening of *cholem* to *qibbuts*, cf. §§ 48. 3, 210).

(d) **The place of the accent often differs from that in the strong verb.** Before the affirmatives י־, ה־, י the accent remains on the monosyllabic stem, e. g. 3 pl. m. Perf. Qal סָבוּ (סָבִי), 2 s. f. Imperat. Qal סָבִי (סָבִי). The inserted vowels י, י־ (c) take the accent, except before תָּ, תֵּ, which are always accented.

(e) In many verbs of this class, in place of Piel, Pual, and Hithpael, we find voices of the forms Pôel, Pôal, and Hithpôel (see § 200), e. g. the normal forms סָבֵב, סָבַב, הִסְבִּיב are replaced by סוֹבֵב, סוֹבַב, הִסְתוֹבֵב.

## TABULAR SUMMARY.

|       |             | <i>Strong Verb.</i> | פ'נ          | ע'ע                 |
|-------|-------------|---------------------|--------------|---------------------|
| Qal   | Inf. Const. | פָּקֵד              | גָּשַׁת      | סָב                 |
|       | Perf. 1 s.  | פָּקַדְתִּי         | נִגַּשְׁתִּי | סִבּוֹתִי           |
|       | Impf. 3 s.  | יִפְקֹד             | יִגַּשׁ      | יִסֵּב, יִסֵּב      |
| Niph. | Perf. 3 s.  | נִפְקַד             | נִגַּשׁ      | נִסֵּב              |
|       | Impf. 3 s.  | יִפְקֹד             | יִנְגַּשׁ    | יִסֵּב              |
| Piel  | Perf. 3 s.  | פָּקַד              | נִגַּשׁ      | סִוֵּב <sup>1</sup> |
|       | Impf. 3 s.  | יִפְקֹד             | יִנְגַּשׁ    | יִסֵּב <sup>1</sup> |
| Hiph. | Perf. 3 s.  | הִפְקִיד            | הִגִּישׁ     | הִסֵּב              |
|       | Impf. 3 s.  | יִפְקִיד            | יִגִּישׁ     | יִסֵּב              |
|       | Part.       | מִפְקִיד            | מִגִּישׁ     | מִסֵּב              |

<sup>1</sup> § 245 e.

## Exercise xxviii.

## ON VERBS פ'נ.

1. עָרְכוּ פְּלִשְׁתִּים<sup>1</sup> לְקִרְאָת<sup>2</sup> יִשְׂרָאֵל<sup>1</sup> וַתִּטֵּשׁ הַמֶּלֶחֶמָה
- וַיִּנְגַּף יִשְׂרָאֵל<sup>1</sup> : 2. אָמַר הָאָדָם הָאִשָּׁה אֲשֶׁר נָתַתְּ
- עִמָּדִי<sup>3</sup> הִיא נְתַנָּה-לִּי מִן הָעֵץ : 3. וַתֹּאמֶר הָאִשָּׁה הִנֵּחֵשׁ
- הַשִּׂיָּאֲנִי : 4. כָּל-חַיַּת הָאָרֶץ וְכָל-עוֹף הַשָּׁמַיִם וְכָל-דְּגֵי
- הַיָּם בִּידְכֶם<sup>4</sup> נָתַנּוּ : 5. אָמַר יְהוָה הִתְהַלֵּךְ בָּאָרֶץ לְאַרְכָּה
- וּלְרַחֲבָה כִּי לָךְ אֶתְנָנָה וַיִּפֹּל אֲבָרָם<sup>1</sup> עַל-פָּנָיו : 6. שָׁמַרְנִי
- יְהוָה וְרוּחַ קְדֹשְׁךָ אֶל-תִּקַּח מִפָּנָי : 7. לֹא תִנָּאֵף :
8. יַעֲקֹב<sup>1</sup> הֵלֶךְ חֲרָנָה<sup>5</sup> לְקַחַת לוֹ מִשָּׁם אִשָּׁה : 9. אֱלֹהִים

צִדְקָתָהּ לַמֶּלֶךְ תֵּן : 10. עַל לְבוּשׁוֹ יִפְּלוּ גִּזְרֵי : 11. יְהוּה  
 תִּנְה-<sup>6</sup> לָנוּ יִשְׁעָהּ : 12. אֲנִי אֶצְרָה וְאֶתְנֶה לְאֹר גּוֹיִם נָא  
 יְהוּה : 13. כְּאֲשֶׁר<sup>7</sup> תִּתֵּן וְנִתֵּן לָהּ : 14. אָמַר יִצְחָק<sup>1</sup>  
 אֶל-יַעֲקֹב<sup>1</sup> גִּשְׁה-נָא וַיֵּגֶשׁ וַיִּשָּׁק לוֹ : 15. מִסִּיעַ אֲבָנִים  
 יַעֲצֹב בָּהֶן : 16. אִם יִחַבְאוּ בְּשֹׁאֹל מִשֵּׁם יָדֵי תִקְהֶם :  
 17. אָמַר קֵין<sup>1</sup> אֶל-יְהוּה גְדוֹל עֲוֹנִי מִנְּשׂוֹא<sup>8</sup> : 18. שָׂאת  
 פָּנַי רָשָׁע לֹא טוֹב : 19. שָׂא לְדָוִד<sup>1</sup> בִּיהוּה לְאֹמֶר הָאֶרֶץ<sup>9</sup>  
 אַחֲרֵי הַגְּדוּד הַזֶּה הֵאשִׁיגְנוּ<sup>10</sup> וַיֹּאמֶר לוֹ דָּוִד כִּי הֵשִׁג  
 תִּשְׁיג : 20. וַיַּגֵּד לַמֶּלֶךְ בִּרְךָ יְהוּה אֶת-עֶבֶד אָדָם<sup>1</sup> :

<sup>1</sup> Proper name. <sup>2</sup> Inf. Const. קָרָא *meet*. <sup>3</sup> 'with me.' <sup>4</sup> 'your hand,' יָד. <sup>5</sup> Proper name with ה locative, 'to Haran.' <sup>6</sup> 219 a. *Obs.*  
<sup>7</sup> 'according as.' <sup>8</sup> § 173. <sup>9</sup> ה interrog. <sup>10</sup> § 235.

### Exercise xxix.

#### ON VERBS ע'ע.

1. יִחַל הָאָדָם לָרֹב עַל-פָּנָיו הָאֲדָמָה : 2. אָמַר יְהוּה  
 אֶל-אַבְרָם<sup>1</sup> אֲבָרְכָה וְאֶגְדֹּלָה שְׁמִי וְאֶבְרַכָּה מְבָרְכִיךָ<sup>2</sup>  
 וּמִקְלָלֶךָ אָאֵר : 3. גַּל עַל יְהוּה דְרָכָה : 4. אָמְרָה שָׂרָה<sup>1</sup>  
 לְאַבְרָהָם<sup>1</sup> גִּרְשׁ אֶת-הָאִמָּה הַזֹּאת וְאֶת-בְּנָהּ : 5. וַיִּרַע  
 הַדָּבָר מְאֹד בְּעֵינָיו<sup>3</sup> אַבְרָהָם<sup>1</sup> : 6. מִכְּבֹדִי אֲכַבֵּד וּמִקְלָלִי  
 יִקְלֹו<sup>4</sup> נָא יְהוּה : 7. כָּל-שֹׁמֵעַ אֶת-הַדָּבָר תַּצְלִינָה אֲזִנָּיו :  
 8. הִחַכְמָה תַּעֲזוּ לְחֻכָּם : 9. הַשׁוֹדֵד יוֹשֵׁד כְּאֲשֶׁר אֶתָּה  
 שְׁלוֹת גּוֹיִם כֵּן יִשְׁלוּךָ אָמַר יְהוּה : 10. עִם נָבֵר יְהוּה  
 יִתְבָּרֵר<sup>5</sup> : 11. הַבִּטַּח בִּיהוּה חֶסֶד יִסּוּבְּבֵנוּ : 12. מִי  
 בָּרָא תְהוֹם וַיִּסֹּף בְּדִלְתָיִם יָם : 13. צִדִּיק מִמִּי יִחַת :

14. וַתֵּצֵר לְדָוִד<sup>1</sup> מֵאֵד כִּי אָמְרוּ הָעַם לְסַקְלֹוּ<sup>15</sup> : שְׂאוּל<sup>1</sup>  
 וַיְהוֹנָתָן<sup>1</sup> מִנְּשָׂרִים קָלוּ : 16. אֲשֶׁרִי אָדָם יֹשֵׁב בְּסִתָּר  
 עֲלִיוֹן בְּאַבְרָתוֹ יִסֹּף לוֹ : 17. בְּאֵמֶר<sup>6</sup> יְהוֹשֻׁעַ<sup>1</sup> שָׁמַשׁ דָּם  
 וַיִּדָּם הַשָּׁמֶשׁ :

<sup>1</sup> Proper name. <sup>2</sup> Piel part. pl.: note the *chateph*, rare with ר. <sup>3</sup> עֵין <sup>4</sup> Impf. A. <sup>5</sup> Pause Hithp., see § 204 *Obs.* <sup>6</sup> § 273, note 2.

## LESSON XXV.

WEAK VERBS (CONTINUED): QUIESCENT VERBS.

VERBS פ"א AND פ"י.

246. Verbs פ"א, as אָכַל *eat*.

(a) These verbs belong in general to the class פ guttural, and have been explained in § 240. **But five of them have the special peculiarity that in Impf. Qal the א quiesces in cholem:** the final vowel is *pathach* or (especially in pause) *tsere*; with retracted accent (§§ 88, 227 a), *seghol* or *pathach*. Thus, 3 s. m. Impf. Qal יֹאכֵל (not יֹאכֵל).

These five verbs are:—

| VERB.                   | IMPF.  | IN PAUSE.       | WITH ו CONSEC. |
|-------------------------|--------|-----------------|----------------|
| אָכַל <i>eat</i>        | יֹאכֵל | יֹאכֵל          | וַיֹּאכֵל      |
| אָמַר <i>say</i>        | יֹאמַר | יֹאמַר          | וַיֹּאמַר      |
| אָבַד <i>perish</i>     | יֹאבֵד | יֹאבֵד          |                |
| אָבָה <i>be willing</i> | יֹאבָה | (see verbs ל"ה) |                |
| אָפָה <i>bake</i>       | יֹאפָה |                 |                |

A few verbs vary between this form of Impf. and that of ordinary verbs פ guttural, e. g. אָחַז *seize*, Impf. יֹאחֲזוּ and יֹאחֲזוּ.

- (b) **The preformative נ of the 1 s. Impf. blends with the radical נ** to avoid the recurrence of the same consonant, e. g. 1 s. Impf. אֵנֶל (not אֵנֶלֶל).
- (c) The Infin. Const. of אָמַר with preposition לְ, לְאָמַר (§ 65 c), constantly used in the sense of *saying*, contracts into לֵאמֹר.

### 247. Verbs פ' פ''.

**These fall into three distinct classes:—**

#### 1. Verbs originally פ' פ'', as יָשַׁב *sit*.

- (a) In by far the majority of the verbs פ' פ'' the י, which now appears as their first radical, seems to have replaced an original ו. In parts where there is no characteristic preformative, viz. Qal, Piel, and Pual, the י remains (but see *b. 1*), sometimes also in Hithp.; **in Niph., Hiph., and Hoph. the lost ו reappears.** Moreover this ו, except when doubled by daghesh forte (Niph. Inf., Imperat., and Impf.), *quiesces* in a cognate vowel, in Niph. and Hiph. *cholem*, in Hoph. *shureq*. Hence the following forms:—

|       | 3 S. M. PERF.       | 3 S. M. IMPF.       |
|-------|---------------------|---------------------|
| Niph. | נִישַׁב (נִפְקַד)   | יִנְשַׁב (יִפְקַד)  |
| Hiph. | הִנְשַׁב (הִפְקִיד) | יִנְשַׁב (יִפְקִיד) |
| Hoph. | הֻנְשַׁב (הֻפְקַד)  | יֻנְשַׁב (יֻפְקַד)  |

- (b) **The Imperf. Qal (with Inf. and Imperat.) varies between two distinct formations.**

- (1) **Some verbs entirely drop the י (ו):** then the Impf. has *tsere* for both vowels, e. g. 3 s. m. and f. Impf. יִשֵּׁב, יִשֵּׁב; with ו consec. יִשְׁבֵּ. With a guttural for 2nd or 3rd radical the final *tsere* may become *pathach*, e. g. יָדַע *know*, 3 s. m. Impf. יִדַּע. The Imperat. has יִשֵּׁב, יִדַּע (for יִשְׁבֵּ, יִדְּעֵ); Inf. Const. is strengthened with the fem. ending ת־ (ת־ with a guttural, cf. § 244 b), e. g. יִשְׁבֵּת, יִדְּעֵת.

(2) **Some verbs retain the ' (ו):** then in the Impf. the ' *quiesces* with the usual initial *chireq*, the final vowel being *pathach*, e. g. יִרַשׁ *inherit*, 3 s. m. and f. Impf. יִרַשׁ, תִּירַשׁ. Occasionally the *chireq* is written defectively (§ 18), e. g. יִבֶּשׁ *will be dry*. In Inf. and Imperat. the ' remains a consonant, e. g. 2 s. m. Imperat. יִרַשׁ.

(c) Piel and Pual are regular; Hithp. sometimes has ' (consonantal) for י.

2. **Verbs properly פ''**, as יָטַב *be good*. These verbs form their Impf. Qal after the manner of י ב. (2), e. g. 3 s. m. Impf. Qal יִטַּב or יֵטַב. Their one point of difference from the verbs originally פ'' is that **in Hiphil the ' remains** and *quiesces* in *tsere*, e. g. 3 s. m. Perf. Hiph. הֵיטִיב, Part. Hiph. מֵיטִיב (cf. 1. a; Niph. and Hoph. do not occur). Only **five** verbs have this formation of Hiph., viz.: יָטַב *be good*, יָלַל *howl*, יָמֵן *be on the right hand*, יָמַר *exchange*, יָנַק *suck*. A few other verbs with Impf. Qal like יִטַּב may also be referred to this class.

3. **Verbs פ'' contracted**, as יָצַק *pour*. A few verbs, especially those with צ as middle radical, drop the ' after a prefix, and compensate by a following daghesh forte exactly like a verb פ'' (§ 244 a), e. g. 3 s. m. Impf. Qal יָצַק. But these same verbs vary between the dagheshed forms and forms after the analogy of verbs פ'', originally פ''. Thus the Hoph. has 3 s. m. Impf. יָצַק (cf. 1. a) and Part. מֵצֵק.

*Note*—A good deal of confusion exists in the verbs פ'', the same verb sometimes deriving forms according to each of the three types enumerated above. The student will need to supplement a thorough knowledge of principles by acquaintance with the usage of particular verbs. This is always indicated in any good lexicon, and should be verified by reference to the passages there quoted.



## TABULAR SUMMARY.

|       |             | <i>Strong Verb.</i> | פ"א    | פ"ו                       | פ"י              | פ"י con-<br>tracted. |
|-------|-------------|---------------------|--------|---------------------------|------------------|----------------------|
| Qal   | Inf. Const. | פָּקַד              |        | יִרְשׁ, שָׁבַח            |                  |                      |
|       | Impf. 3 s.  | יִפְקֹד             | יֹאכֵל | יִירְשׁ, יֵשֵׁב<br>יִרְשׁ | יֵיטֵב<br>יִטֵּב | יֵצֵק                |
| Niph. | Perf. 3 s.  | נִפְקַד             |        | נוֹשֵׁב                   |                  | נֵצֵק                |
|       | Impf. 3 s.  | יִפְקֹד             |        | יִוֹשֵׁב                  |                  |                      |
| Hiph. | Perf. 3 s.  | הִפְקִיד            |        | הוֹשִׁיב                  | הֵיטִיב          | הֵצִיק               |
| Hoph. | Impf. 3 s.  | יִפְקֹד             |        | יִוֹשֵׁב                  |                  | יֵצֵק                |

Forms not given are normal.

## Exercise xxx.

## ON VERBS פ"א.

1. צוֹה יהוה אֱלֹהִים עַל-הָאָדָם לֵאמֹר מִכָּל עֵץ הָעֵץ  
אָכֹל<sup>1</sup> תֹּאכֹל: 2. וּמֵעֵץ הַדֵּעַת טוֹב וָרָע לֹא תֹאכֹל מִמֶּנּוּ  
כִּי בְיוֹם אֲכָלְךָ<sup>2</sup> מִמֶּנּוּ מוֹת<sup>1</sup> תָּמוּת<sup>3</sup>: 3. וַתִּקַּח הָאִשָּׁה  
מִפְּרִי הָעֵץ הַהוּא וַתֹּאכֹל וַתִּתֵּן גַּם-לְאִישָׁהּ עִמָּהּ וַיֹּאכֹל:  
4. עָבְדוּ אֶת-יְהוָה פֶּן תֹּאבְדוּ: 5. מִי יֹאמֶר טָהֲרֹתִי  
מִחַטָּאָה: 6. יֹאבְדוּ אֲנָשֵׁי לָשׁוֹן<sup>4</sup>: 7. כֹּה אָמַר הַנְּבִיא  
לְנֹצֵר<sup>5</sup> מִשְׁרָשֵׁי יִשְׂרָאֵל<sup>6</sup> יְהִיָּה<sup>7</sup> צֶדֶק אֲזוּר מִתְּנִיּוֹ: 8. אָמַר  
דָּוִד<sup>6</sup> הַמֶּגִּיד<sup>8</sup> לִי לֵאמֹר הִנֵּה-יָמָּה שְׂאוֹל<sup>6</sup> וְהוּא הָיָה  
כְּמִבְשָׁר בְּעֵינָיו וְאַחֲזָה<sup>9</sup> בּוֹ וְאַהֲרָגְהוּ: 9. מֵאֲזֵנֵי מֶרְמָה<sup>10</sup>  
תּוֹעֵבֶת יְהוָה: 10. עַד שְׁקָרִים יֹאבֵד:

<sup>1</sup> § 193. <sup>2</sup> For the more regular אֲכָלְךָ (§ 233). <sup>3</sup> מוֹת *die*. See § 249 *b, c*.<sup>4</sup> 'Men of tongue,' i. e. slanderers. <sup>5</sup> ל, 'with respect to.' <sup>6</sup> Proper name.<sup>7</sup> § 254. <sup>8</sup> Nom. Abs., 'when one told me.' <sup>9</sup> Strengthened Impf.with ו consec., cf. § 219. <sup>10</sup> § 172.

## Exercise xxxi.

## ON VERBS פ"י.

1. הֲלֹא אִם תִּישָׁב שְׂאֵת וְאִם לֹא תִישָׁב לִפְתָּח  
 חֲשֹׂאת רֶבֶץ כֹּה אָמַר יְהוָה אֶל-קִין<sup>1</sup>: 2. הֲנִה יְהוָה נֹצֵב  
 עַל-יַעֲקֹב<sup>1</sup> וַיֹּאמֶר אֲנֹכִי עִמָּךְ<sup>2</sup> וְשִׁמְרֶתִיךָ בְּכָל אֲשֶׁר תֵּלֵךְ<sup>3</sup>  
 וְהִשְׁבַּתִּיךָ אֶל-הָאֲדָמָה הַזֹּאת: 3. וַיִּקַּץ יַעֲקֹב<sup>1</sup> מִשְׁנָתוֹ  
 וַיֹּאמֶר אֲנִי יֵשׁ יְהוָה בְּמָקוֹם הַזֶּה וְאֲנֹכִי לֹא יָדַעְתִּי:  
 4. עָלָה לוֹט<sup>1</sup> מִצּוּעַר<sup>1</sup> וַיֵּשֶׁב בְּהָר כִּי יָרָא<sup>4</sup> לָשֶׁבֶת בְּצוּעַר  
 וַיֵּשֶׁב בַּמְּעָרָה: 5. לָךְ יְהוָה הוֹחֵלְתִּי: 6. יְהוָה מוֹצִיא  
 כְּאוֹר צִדְקָה: 7. לָקַח אֱלֹהִים אֶת-הָאָדָם וַיִּנְחֵהוּ בִּגְן-  
 עֵדֶן לְעִבְדָּהּ וּלְשִׁמְרָהּ: 8. אֵת אֲשֶׁר<sup>5</sup> יֶאֱהָב יְהוָה יוֹכִיחַ:  
 9. לְמַדּוֹ לְהִישָׁב: 10. בְּצִדְקָה נֹשֵׁעַ הַמֶּלֶךְ: 11. אֶצֶק  
 רוּחִי עַל-אֲהָבֵי נֶאֱמַר יְהוָה: 12. אֱלֹהֵינוּ לֹא יִיעַף וְלֹא  
 יִיגַע: 13. עָשָׂה יְהוָה פֶּלֶא לְמַעַן<sup>6</sup> דַּעַת כָּל-עַמֵּי הָאָרֶץ  
 אֶת-שֵׁם יְהוָה: 14. הוֹשִׁיעֵנִי יְהוָה וְאַשְׁרְעָה: 15. אָמַר  
 אַבְיִמֶלֶךְ<sup>1</sup> אֶל-אַבְרָהָם<sup>1</sup> בְּטוֹב בְּעֵינֶיךָ שָׁב: 16. לֹא אִירָא  
 כִּי יְהוָה יִסְמְכֵנִי: 17. בְּשָׁלוֹם יִחְדּוּ אֲשֶׁכְּבָה וְאִישָׁן כִּי  
 אֶתָּה יְהוָה לְבַטַח<sup>7</sup> תּוֹשִׁיבֵנִי: 18. יֵשׁ עֵת לָלֶדֶת וְעֵת  
 לָמוּת: 19. אַבְרָם בֶּן-חָמֵשׁ שָׁנִים וְשִׁבְעִים שָׁנָה בָּצָאתוֹ<sup>8</sup>  
 מִחָרָן: 20. כִּי אָמַר יְהוָה אֶל-אַבְרָם לֵךְ-לָךְ<sup>9</sup> מֵאַרְצְךָ  
 וּמִבֵּית<sup>10</sup> אָבִיךָ<sup>10</sup>: 21. בָּרַךְ<sup>11</sup> אַבְרָהָם וַיִּרֶשׁ זֶרַעַךְ אֵת  
 שַׁעַר אֵיבָיו: 22. לָקַחוּ פְּלִשְׁתִּים<sup>1</sup> שְׁתֵּי<sup>12</sup> פָּרוֹת  
 וַיֹּאסְרוּם<sup>13</sup> בַּעֲגָלָה וַיִּשְׁרְנָה הַפָּרוֹת בַּדֶּרֶךְ עַל-דֶּרֶךְ בֵּית-

שִׁמְשׁ<sup>1</sup>: 23. כֹּה אָמַר יְהוָה אֶל-יִרְמְיָהוּ<sup>1</sup> הַנָּבִיא בְּטָרֶם  
אֲצָרָךְ יִדְעָתִיךָ: 24. אִתָּה יְהוָה תִּוְדִיעֵנִי דָרְךָ חַיִּים:

<sup>1</sup> Proper name. <sup>2</sup> § 181. <sup>3</sup> See הִלֵּךְ. <sup>4</sup> Middle E. <sup>5</sup> Accus.  
'him whom.' <sup>6</sup> 'so that.' <sup>7</sup> 'in confidence.' <sup>8</sup> Inf. Const. יָצָא.  
<sup>9</sup> *lit.* 'go for thyself,' 'get thee.' <sup>10</sup> § 162. <sup>11</sup> § 193. <sup>12</sup> 'two.' <sup>13</sup> § 231 a.

## LESSON XXVI.

### WEAK VERBS (CONTINUED): QUIESCENT VERBS.

#### VERBS ע' AND ע'.

248. The verbs ע' and ע', like the various classes of verbs פ', have become a good deal confused. Verbs ע' are by far the most numerous, and **the two classes exactly coincide in inflection except in Imperf. Qal** (with Inf. and Imperat.). A Perf. Qal peculiar to verbs ע' is of great rarity (§ 250 a).

*Obs.*—These verbs are *named* after the Inf. Const. Qal, not after the 3 s. m. Perf. Qal as usual, and this is the form given in Lexicons and Vocabularies. The reason is that the ו or י is lost in the Perf. Qal (3 s. m. קָם for קָמ; see, however, § 251), and it is obviously convenient to choose a form for the name of the verb which exhibits all three radicals. Hence the anomaly of speaking of the verb פָּקַד (3 pers. perf.) and yet of the verbs קָם and בִּין (inf. const.).

249. Verbs ע', as קָם *arise*. **The chief peculiarity of inflection is that the ו always disappears or quiesces** (but see § 251). A result of this is that these verbs are very similar to verbs ע': comparison should be made throughout (cf. § 245).

(a) **The ו disappears** in Perf. Qal and in Hoph. The resulting monosyllabic stem receives in general the vowel proper to the second syllable, viz. *pathach*, lengthened to *gamets* in 3 s. m. and f. Perf. Qal קָם, קָמָה, and in 3 pl. קָמוּ. A few verbs belong to the class Middle E (§ 198 a), e. g. מָת *he has died*.

- (b) **The ׀ quiesces** in Imperf. Qal (in *shureq* ׀), in Inf. Qal (in *cholem* ׀), throughout Niphal (in *cholem* ׀) and Hiphil (in *chireq*, becoming therefore 'ֿ-).
- (c) **The preformatives** of Impf. Qal, Perf. Niph., and of Hiph. and Hoph. **lengthen their vowel** according to the principle of § 245 *b*. Hence 3 s. m. Imperf. Qal, Hiph., and Hoph. יָקִים, יִקֶּם, יִקְּם, 3 s. m. Perf. Niph. and Hiph. נִקְּמוּ, נִקְּמוּ.
- (d) **Before the consonantal affirmatives** (cf. § 245 *c*) **of Perfect Niph. and Hiph. and of Imperf. Qal a vowel is inserted**, viz. ׀ in the Perfects, 'ֿֿֿ in the Impf., e. g. 1 s. Perf. Niph. and Hiph. נִקְּמוּתִי, נִקְּמוּתִי; 3 pl. f. Impf. Qal תִּקְּמִינָה.
- (e) **The accent follows the laws of the verbs ע'ע** (cf. § 245 *d*). Hence the 3 s. f. Perf. Qal קָמָה, *she arose*, is distinguished from Fem. Part. Qal קָמָה *arising*.
- (f) **The intensive forms resemble those of the verbs ע'ע**, i. e. for Piel, Pual, and Hithpael we find Pôlel, Pôlal, Hithpôlel, the final radical being doubled, e. g. 3 s. m. Perf. קִיָּם, קִיָּם, קִיָּם. Occasionally forms occur with doubled stems, called Pilpel and Pulpal, e. g. בִּילֵּל *sustain*, 3 s. m. Perf. Intensive בִּלְבַּל, passive 3 pl. בִּלְבְּלוּ (1 Kings xx. 27). A few verbs take the ordinary Piel with dagheshdotted, e. g. קִיָּם (as well as קִיָּם). Only one verb has Piel with dagheshdotted ׀, viz. עָוֵר *he surrounded*.
- (g) **Special note should be taken of the forms of Imperf. Qal and Hiph. with ׀ consec.** A reference to § 227 will explain the following examples.

|               | IMPF.  | JUSSIVE IMPF. | IMPF. WITH ׀ CONSEC. |
|---------------|--------|---------------|----------------------|
| Qal 3 s. m.   | יָקִים | יִקֶּם        | וַיָּקֶם             |
| Hiph. 3 s. m. | יִקֶּם | יִקְּם        | וַיִּקְּם            |

But the 1 s. Imperf. keeps the full form with no drawing back of accent, e. g. וַאֲקִים, וַאֲקִים.

250. **Verbs ע'ע**, as דִּין *judge*. It has been noted above (§ 248) that these verbs differ little from verbs ע'ע. The differ-

ence is simply in the presence of י־ in Qal Impf. (with Inf. and Imperat.) and rarely in Perf.

(a) Three forms occur with י in Perf. Qal, viz. רִיבוֹתִי *I have contended*, בִּינֹתִי *I have understood*, דִּיגְנוּ *they have caught*.

(b) The following generally have י־ in Imperf. and Imperat. Qal: the Infs. Qal vary between י־ and ו:—  
לֵוֹן *understand*, נִיחַ *break forth*, נִיל *exult*, דִּין *judge*, לֹדֶגֶת *lodge*, רִיב *contend*, שִׁיחַ *meditate*, שָׁם *put*, שִׂישׁ *rejoice*, שָׁר *sing*, שִׁית *place*.

Obs.—This Imperf. Qal coincides in form with Impf. Hiph. of verbs ע"ו, e. g. cf. יָדִין and יָקִים. Some regard it as a true Hiph. used in a Qal sense. Similarly they regard the Perf. and Inf. Qal in י־ as shortened Hiph., initial ה being dropped, and thus dispense with verbs ע"ו as a distinct class.

251. In some verbs a middle ו or י retains its consonantal force and never becomes quiescent. This is always the case if the final radical is ה, e. g. הָיָה *he was*; also in the verbs נָוֶע *expire*, הָוִיר *be white*, צָוָה *shout*, אָוִיב *be hostile*. These verbs of course show none of the peculiarities of the quiescent verbs ע"ו and ע"י, e. g. 3 s. m. Imperf. Qal יִהְיֶה *he will be* (ל"ה), יִנָּוֶע *he will expire* (ל guttural), etc.

#### TABULAR SUMMARY.

|       |                      | Strong Verb. | ע"ו      | ע"י       |
|-------|----------------------|--------------|----------|-----------|
| Qal   | Perf. 3 s.           | פָּקַד       | קָם      | (בִּין)   |
|       | 1 s.                 | פָּקַדְתִּי  | קָמַתִּי | בִּינֹתִי |
|       | Inf. Const.          | פָּקַד       | קֹם      | בִּין     |
|       | Impf. 3 s.           | יִפְקַד      | יָקֹם    | יִבִּין   |
| Niph. | Impf. 3 s.           | יִפְקַד      | יָקֹם    |           |
| Hiph. | Impf. 3 s.           | יִפְקִיד     | יָקִים   |           |
| Hoph. | Impf. 3 s.           | יִפְקַד      | יֹקֵם    |           |
| Piel  | Perf. 3 s.           | פָּקַד       | קֹמֵם    |           |
| Qal   | Impf. with ו consec. | וַיִּפְקַד   | וַיָּקֵם |           |
| Hiph. | " " "                | וַיִּפְקִיד  | וַיָּקֵם |           |

## Exercise xxxii.

ON VERBS ע"י AND ע"ו.

1. לא ימוש ספר התורה מפיה<sup>1</sup>: 2. שובו-נא
- מִדְרָכֵיכֶם הָרָעִים: 3. שָׁבַע<sup>2</sup> וּפָל צַדִּיק וָקָם: 4. לא-
- מִצָּאָה הַיּוֹנָה מָנוּחַ לָכֶּה רַגְלָהּ וַתָּשָׁב אֶל-נֶחַ וַיִּשְׁלַח
- יָדוֹ וַיִּקְחָהּ וַיָּבֵא<sup>3</sup> אֹתָהּ אֵלָיו<sup>4</sup> אֶל-הַתְּבָה: 5. וַיַּחֲל
- עוֹד שְׁבַעֶת<sup>5</sup> יָמִים אַחֲרָיִם וַתָּבֵא אֵלָיו הַיּוֹנָה וְהָיָה
- עֲלֵה-זֵית טָרַף בְּפִיהָ<sup>1</sup>: 6. בָּלַב נָבוֹן תָּנוּחַ חֲכָמָה:
7. אִישׁ אֲשֶׁר יִקְלַל אֶת-הָאֱלֹהִים מוֹת יוּמָת<sup>6</sup>: 8. אֹתָהּ
- יְהוָה כּוֹנֵנַת הָאָרֶץ וַתַּעֲמֹד: 9. נָטַע יְהוָה אֱלֹהִים
- בֶּן בַּעֲדָן וַיִּשֶׂם שֵׁם אֶת-הָאָדָם אֲשֶׁר יָצָר<sup>6</sup>: 10. אָמַר
- אֱלֹהִים אֶל-הַנְּחֹשׁ אֵיבָהּ אֲשִׁית בֵּינָהּ וּבֵין הָאִשָּׁה וּבֵין
- זֶרַעָהּ וּבֵין זֶרַעָהּ הוּא יִשׁוּפָהּ רֹאשׁ<sup>7</sup> וְאֹתָהּ תִּשׁוּפְנֹו
- עֶקֶב<sup>7</sup>: 11. דֶּרֶךְ שֶׁקֶר הִסֵּר מִמֶּנִּי יְהוָה בָּהּ יְהוָה
- בְּטָחוֹ<sup>8</sup> צַדִּיקִים וְלֹא בּוֹשׁוּ<sup>8</sup>: 12. הָהָרִים יִמּוּשׁוּ
- וְהַגְּבָעוֹת תִּמּוּטְיֶנָּה וְחֲסָדֵי לֹא יִמּוּשׁ וּבְרִיתִי לֹא תִמּוּט
- נְאֻם-יְהוָה: 13. אָמַר קִין אֶל-יְהוָה מִה-גָּדוֹל עֲוֹנִי
- וְהָיִיתִי<sup>9</sup> נָע וְנָד בָּאָרֶץ: 14. וַיַּחֲל נֶחַ<sup>10</sup> אִישׁ הָאָדָמָה
- וַיִּשַׁע כָּרֶם<sup>6</sup>: 15. אָמַר שְׁמוּאֵל<sup>10</sup> אֶל-הָעָם אֲנִי זָקַנְתִּי<sup>8</sup>
- וְשִׁבְתִּי: 16. בָּאָה<sup>11</sup> הָאִשָּׁה אֶל-שָׂאוּל<sup>10</sup> וַתֹּאמֶר אֵלָיו
- אֲשִׁימָה<sup>12</sup> לְפָנֶיךָ<sup>4</sup> לֶחֶם וְאֹכֶל: 17. יְהוֹשֻׁעַ<sup>10</sup> וְכָלֵב<sup>10</sup>
- מִן הַתָּרִים<sup>13</sup> אֶת-הָאָרֶץ אָמְרוּ אֶל-הָעָם אַךְ עַל-יְהוָה
- אֶל-תִּלְוֹנוּ: 18. לֵב אָדָם יַחֲשֹׁב דֶּרְכּוֹ וַיְהוָה יִכֵּן

צִעְדוּ : 19. הִלְכּוּ כָל־הַלַּיְלָה יוֹאֵב<sup>10</sup> וְאֲנָשֵׁיו וַיָּאֵר  
 לָהֶם בַּחֲבֵרוֹן<sup>10</sup> : 20. כֹּה אָמַר יְהוֹנָתָן<sup>10</sup> אֲרוּ עֵינֵי :

<sup>1</sup> פָּה. <sup>2</sup> 'seven' (times). <sup>3</sup> Hiph. apoc. בּוֹא. <sup>4</sup> § 182. <sup>5</sup> 'seven.'  
<sup>6</sup> § 88. <sup>7</sup> Double accus. <sup>8</sup> § 221. 2 d. <sup>9</sup> § 254. <sup>10</sup> Proper name.  
<sup>11</sup> § 249 e. <sup>12</sup> § 219. <sup>13</sup> 'some of;' cf. Gk. partitive gen. <sup>14</sup> Part. הוֹר.

## LESSON XXVII.

WEAK VERBS (CONTINUED). QUIESCENT VERBS.

VERBS ל' AND ל'.

252. **Verbs ל'**, as מֵצֵא *find*. The letter ל' is both a guttural and a quiescent. Its guttural nature is seen in the final *a* vowel of Imperf. and Imperat. Qal. But it is mainly as a **quiescent** that it affects the inflection of these verbs. And since ל' can quiesce in any vowel (§ 41) **the voices retain in general their usual vowels.**

(a) **Without affirmatives**, i. e. when ל' remains final, the vowels of the strong verb are found, except that *pathach* is lengthened into *gamets*, e. g. 3 s. m. Perf. Qal מָצָא (פָּקַד), Niph. נִמְצָא (נִפְקַד), Piel מִצָּא (פִּקַּד), Hiph. הִמְצִיא (הִפְקִיד); 3 s. m. Imperf. Qal יִמְצָא (יִפְקַד), Niph. יִנְצָא (יִנְפְקַד), Inf. Const. Qal מִצָּא (פִּקַּד), etc.

(b) **With affirmatives.**

- (1) Before the **vowel** affirmatives (וּ, י, אֶ) there is no difference from the strong verb.
- (2) Before the **consonantal** affirmatives ה, נו (not נה), the ל' always quiesces in a preceding vowel, viz. *gamets* in Perf. Qal (except in verbs middle E, as מָלֵא *be full*, which retain *tsere* throughout), and *tsere* in all other Perfects (like verbs ל'), e. g. 1 s. Perf. Qal מִצָּאתִי, מִלֵּאתִי (פִּקַּדְתִּי), Niph. נִמְצָאתִי (נִפְקַדְתִּי).
- (3) Before ה the ל' always quiesces in *seghol* (like verbs ל'), e. g. 3 pl. f. Impf. Qal תִּמְצָאנה, 2 pl. f. Imperat. Qal מִצָּאנה.

(c) Sometimes the silent א falls out, e. g. 1 s. Perf. Qal מִצַּתִּי (for מִצָּאתִי). Some of the verbs א"ל have forms after the analogy of verbs ל"ה, e. g. חָטָא *sin*, Part. Qal חָטָא (not חָטֵא), מָלָא *be full*, 3 s. m. Impf. Piel יִמְלֶה. See also above, b. 2, 3.

(d) The Perf. with ו consec. does not throw the tone forward in verbs א"ל (cf. § 228), e. g. וַיִּמְצָאֵתִי *and I will find* (וַיִּפְקְדֵתִי).

253. **Verbs ל"ה**, as גִּלָּה *reveal, make bare*. The ה simply represents a final vowel sound; the original third radical was ו or י, and in many of the forms י reappears.

(a) **Where ה is final it remains**, and is thus pointed:—

in **all** Perfects    ה־

in **all** Impfs.      ה־

in **all** Imperats.   ה־

in **all** Inf. Abs.    ה־

in **all** Parts.      ה־ (except Pass. Qal יִגְלוּ).

All Inf. Const. have the fem. ending ת and end in וַת, e. g. Qal גִּלְוֹת (cf. §§ 244 b, 247 b. 1).

(b) **Before consonantal affirmatives the ה reverts to the original י**, which quiesces in a preceding vowel, viz. י־ in all Impfs. and Imperats., י־ in Perf. Qal, י־ in Perf. Pual and Hoph. The Perf. Niphal, Piel, Hithp., and Hiph. vary between י־ and י־: e. g. 3 pl. f. Impf. Qal תִּגְלִינָה (תִּפְקְדִינָה), 1 s. Perf. Qal גִּלְתִּי (פִּקְדִּיתִי), Pual גִּלְתִּי (פִּקְדִּיתִי), Hiph. תִּגְלִיתִי and תִּפְקְדִּיתִי.

(c) **Before vowel affirmatives the ה entirely disappears**, e. g. 3 pl. Perf. Qal גִּלוּ (פִּקְדוּ), 2 f. s. Impf. Niph. תִּגְלִי (תִּפְקְדִּי). But 3 s. f. of all Perfs. ends in תה, e. g. Qal גִּלְתָּה (פִּקְדָּה). A rarer form is גִּלְתָּ.

(d) **The Jussive forms need special notice.** All the Imperfs. (except Pual and Hoph.) have shortened



forms which are used with ו consec. These arise by the dropping of the ending ה־, e. g. יִגְלֶה, Jussive יִגְלֶה. But since the result is generally (as in the example) unpronounceable, it has to be modified in one of the following ways:—(1) the vowel is strengthened; (2) a helping vowel slips in as in the segholate nouns (§ 152), generally *seghol*, with gutturals *pathach*; (3) the vowel is lengthened and a helping vowel is given as well; but (4) some combinations can stand unchanged.

**Examples:—**

| VERB. |                            | IMPF.               | WITH ו CONSEC. |
|-------|----------------------------|---------------------|----------------|
| (1)   | שָׁתָה <i>drink</i>        | יִשְׁתָּה           | וַיִּשְׁתָּ    |
|       | רָאָה <i>see</i>           | יִרְאָה             | וַיִּרְאָה     |
| (2)   | גִּלָּה <i>reveal</i>      | Qal יִגְלֶה         | וַיִּגְלֶה     |
|       |                            | Hiph. יִגְלֶה       | וַיִּגְלֶה     |
|       | עָלָה <i>go up</i>         | Qal & Hiph. יַעֲלֶה | וַיַּעֲלֶה     |
|       | שָׁעָה <i>look</i>         | יִשְׁעָה            | וַיִּשְׁעָה    |
| (3)   | רָאָה <i>see</i>           | יִרְאָה 3 s. f.     | וַיִּרְאָה     |
| (4)   | שָׁבָה <i>take captive</i> | יִשְׁבָּה           | וַיִּשְׁבָּה   |
|       | גִּלָּה <i>reveal</i>      | Piel יִגְלֶה        | וַיִּגְלֶה     |

*Note*—One verb וִי occurs frequently in Hithp., viz. שָׁחָה, Hithp. *bow oneself down*. The form is really Hithpalel (with final radical doubled), and the penultimate ה hardened to ו. Thus 3 s. Perf. הִשְׁתַּחֲוָה (= הִשְׁתַּחֲוָה), 3 s. Impf. יִשְׁתַּחֲוֶה, 3 pl. Impf. יִשְׁתַּחֲוּוּ (for the transposition of ש and ת, see § 206, *Obs.* 1). The shortened Impf. with ו consec., by dropping the ה־ and letting the final ו quiesce in *shureq*, becomes וַיִּשְׁתַּחֲוֶה *and he bowed down*.

254. **The Substantive Verb** הָיָה *be* has the following peculiarities:—

- (a) When the first ה would naturally be pointed with sheva vocal, it has, if initial, *chateph seghol*, after preformatives, *simple sheva vocal*.
- (b) The Jussive Impf. is יִהְיֶה, with ו consec. וַיִּהְיֶה, in pause וַיִּהְיֶה, with ו copulative וַיִּהְיֶה.

Thus :—

| PERF.             | IMPERF.         | IMPERAT.        |                              |
|-------------------|-----------------|-----------------|------------------------------|
| 3 s. m. הִיָּה    | 3 s. m. יִהְיֶה | 2 s. m. הִיָּה  | Inf. Abs. { הִיָּה<br>הִיָּה |
| 3 s. f. הִיָּתָה  | etc.            | 2 s. f. הִיָּי  |                              |
| 2 s. m. הִיָּתָה  |                 | 2 pl. m. הִיָּי | Inf. Const. הִיָּתָה         |
| etc.              | Jussive יִהְיֶה |                 | With prefix בְּהִיָּתָה      |
| 2 pl. m. הִיָּתָם |                 |                 |                              |

A Niphal is also found, נִהְיָה *it has happened*.

The verb חִיָּה *live*, closely resembles הִיָּה.

255. Other verbs doubly or trebly weak need no separate exposition. A comparison of the several classes to which they may be referred will in most cases give the required form.

## TABULAR SUMMARY.

|                          | Strong Verb. | ל"א         | ל"ה         |
|--------------------------|--------------|-------------|-------------|
| Qal Perf. 3 s.           | פָּקַד       | מָצָא       | גָּלָה      |
| „ „ 1 s.                 | פָּקַדְתִּי  | מָצָאתִי    | גָּלִיתִי   |
| „ „ 3 pl.                | פָּקְדוּ     | מָצְאוּ     | גָּלוּ      |
| „ Inf. Const.            | פָּקַד       | מָצָא       | גָּלוּת     |
| „ Impf. 3 s.             | יִפְקֹד      | יִמָּצֵא    | יִגָּל      |
| Hiph. Perf. 1 s.         | הִפְקַדְתִּי | הִמָּצַאתִי | הִגָּלִיתִי |
|                          |              |             | הִגָּלִיתִי |
| Qal Impf. with ו consec. | וַיִּפְקֹד   | וַיִּמָּצֵא | וַיִּגָּל   |
| Hiph. „ „ „              | וַיִּפְקֹד   | וַיִּמָּצֵא | וַיִּגָּל   |

## Exercise xxxiii.

ON VERBS ל"א.

1. נִקְבְּצוּ פְּלִשְׁתִּים<sup>1</sup> וַיָּבֹאוּ וַיַּחֲנוּ בְּשׁוּגָם<sup>1</sup> וַיִּקְבֹּץ שָׁאוּל  
אֶת-כָּל-יִשְׂרָאֵל וַיַּחֲנוּ בְּגִלְבָּעַ<sup>1</sup> : 2. וַיֵּרָא שָׁאוּל אֶת-

מִחֲנֶה<sup>2</sup> פְּלִשְׁתִּים וַיֵּרָא<sup>3</sup> וַיַּחֲרֹד לְבוֹ מְאֹד : 3. קָרָא  
 אָכִישׁ<sup>1</sup> אֶל־דָּוִד וַיֹּאמֶר אֵלָיו<sup>4</sup> חַי יְהוָה<sup>5</sup> כִּי יֵשֶׁר אַתָּה  
 וטוב בְּעֵינַי צִאתְךָ<sup>6</sup> וּבִאֲדָה<sup>6</sup> אִתִּי<sup>4</sup> בַּמִּחָנֶה כִּי לֹא־  
 מִצָּאתִי בְךָ רָעָה מִיּוֹם בִּיאָה אֵלַי עַד־הַיּוֹם הַזֶּה :  
 4. קָרָאתִי בְיוֹם צָרָה וַאֲחַלְצֶךָ אָמַר יְהוָה : 5. יֵצֵר יְהוָה  
 אֱלֹהִים מִן הָאָדָמָה כָּל־חַיִּת הַשָּׂדֶה וְאֵת כָּל־עוֹף  
 הַשָּׁמַיִם וַיָּבֵא אֶל־הָאָדָם לִרְאוֹת מַה־יִּקְרָא־לוֹ : 6. אָמַר  
 הָאָדָם אֶל־אֱלֹהִים אֶת־קוֹלְךָ שָׁמַעְתִּי בִּגֵן וַאֲיִרָא כִּי  
 עִירָם אֲנִכִּי וַאֲחַבָּא : 7. חֲנִנּוּ<sup>7</sup> יְהוָה וְשֵׂא<sup>7</sup> פִּשְׁעֵינוּ :  
 8. הִגִּיד יְהוֹנָתָן לְדָוִד לֵאמֹר מִבִּקֵּשׁ שְׂאוּל לַהֲמִיתְךָ<sup>8</sup>  
 וְעַתָּה הַשְׁמֵר־נָא וְנַחֲבֹאת : 9. יִדְּךָ יְהוָה תִּמְצָא  
 אֶת־שִׁנְאִיְךָ :

<sup>1</sup> Proper name. <sup>2</sup> § 157. I. <sup>3</sup> יֵרָא. <sup>4</sup> § 182. <sup>5</sup> *lit.* 'Jehovah, a Living One,' i. e. as Jehovah liveth. <sup>6</sup> Inf. Const. <sup>7</sup> Imperat. <sup>8</sup> מוֹת.

### Exercise xxxiv.

#### ON VERBS ל"ה.

1. קָרָא הָאָדָם שֵׁם אִשְׁתּוֹ<sup>1</sup> חַוָּה<sup>2</sup> כִּי הִיא הִיְתָה אִם  
 כָּל־חַי : 2. אִישׁ כִּי<sup>3</sup> יָכָה נַפֶּשׁ אָדָם מוֹת יוֹמָת :  
 3. אָמַר אֱלֹהִים לְנֹחַ<sup>2</sup> עֲשֵׂה לָךְ תֵּבַת עֲצֵי גִפְרִי קָנִים  
 תַּעֲשֶׂה אֶת־הַתֵּבָה : 4. וַיַּעַשׂ נֹחַ כְּכֹל אֲשֶׁר צִוָּהוּ  
 יְהוָה : 5. לַחֲכָמָה הָטָא אֲזַנְיָה : 6. הוּא רַב אֶת־יוֹצְרוֹ  
 הַיֹּאמֵר חָמַר לִיצְרוֹ מַה־תַּעֲשֶׂה : 7. בַּעֲבֹר<sup>4</sup> אַבְרָם  
 בָּאָרֶץ וַיֵּרָא יְהוָה אֵלָיו<sup>1</sup> וַיֹּאמֶר לְזַרְעְךָ אֶת־  
 הָאָרֶץ הַזֹּאת וַיְבִן שָׁם מִזְבֵּחַ לַיהוָה הַנִּרְאָה אֵלָיו :

8. וַיַּעֲתֶק מִשֵּׁם הַהֶרֶה<sup>5</sup> מִקֶּדֶם לְבֵית-אֵל וַיֵּשׁ<sup>6</sup> שָׁם  
 אֶהֱלֶה<sup>7</sup> : 9. אָמְרָה רְבָקָה אֶל-עֶבֶד אֲבִרְהָם שְׁתָּה  
 אֲדֹנִי וַתִּמְהַר וַתֵּרֶד פָּדָה עַל יָדָהּ וַתִּשְׁקָהּוּ : 10. וַתָּכַל  
 לְהִשְׁקָתוֹ וַתֹּאמֶר גַּם לְגַמְלִיךָ אֲשָׁאֵב עַד אִם-כָּלוּ<sup>8</sup>  
 לְשֵׁתִת : 11. יְהִי<sup>9</sup> עֲמֶךָ יְהוָה וְגַם יַעֲנֶךָ בְּיוֹם צָרָה :  
 12. וַאֲקָד וַאֲשַׁתְּחֶנָּה<sup>10</sup> לִיהוָה אֲשֶׁר הִנַּחֲנִי בְּדַרְכֵי :  
 13. אָמַר שְׂאֻל אֶל-תְּהִי<sup>9</sup> יָדִי בְּדוֹד וַתְּהִי בּוֹ יָד  
 פְּלִשְׁתִּים : 14. אָמַר יְהוָה אֶל-דָּוִד לֹא תִסּוּר חֶרֶב  
 מִבֵּיתְךָ עַקֵּב כִּי בִּזְתָּנִי : 15. וַיֵּצֵר<sup>11</sup> הַמֶּלֶךְ אֶת-יֹאָב  
 לְאֹמֶר לֹאֵשׁ לִי לְנַעַר לְאַבְשָׁלוֹם<sup>2</sup> וְכָל-הָעָם שָׁמְעוּ  
 בַּצִּוֹת הַמֶּלֶךְ אֶת-יֹאָב עַל-דָּבַר אַבְשָׁלוֹם<sup>2</sup> : 16. יְהוָה  
 אָמַר וַיְהִי<sup>9</sup> הוּא צִוָּה וַיַּעֲמֹד :

<sup>1</sup> § 162. <sup>2</sup> Proper name. <sup>3</sup> 'if any one.' <sup>4</sup> Inf. Const. <sup>5</sup> ה local.  
<sup>6</sup> נָטָה § 253 d. 1. <sup>7</sup> For the more usual אֶהְלֵה. <sup>8</sup> 'until that.' <sup>9</sup> § 254.  
<sup>10</sup> שָׁחָה § 253, note. <sup>11</sup> Piel Impf. Apoc.

## LESSON XXVIII.

### NOUN FORMATION: NOUNS FROM WEAK VERBS.

256. It has been already stated (§§ 91-93) that the Hebrew Verb in general constitutes the root from which Nouns (substantive and adjective) are derived. Examples are here given of the more usual formations, and the effect of a weak stem on the derived noun is noted. Reference should be made to the Declension types (§§ 132-162) indicated by the figures after the nouns, and the nouns as they occur should be mentally referred to their verbal stem.

257. Nouns are formed from the verbal root by—

1. Changing the vowels.

*Verbal type.*

a. Nouns with one vowel.

פָּקַד (with suff. פִּקְדֹּנִי).

b. Nouns with two vowels.

פָּקַד, פִּקְדוֹן, פִּקְדָּן (§ 198 a).

2. Doubling a radical.

פִּקְדָּן.

3. Prefixing a servile.

מִפְקִיד, cf. § 194.

4. Affixing a servile.

Cf. § 194.

258. Some nouns have only one vowel.

1. **Monosyllables proper**, i. e. Segholates (4). These are explained in §§ 151–153 and some Feminines are given in § 161.

Special note should be taken of segholates from the following weak stems :—

|            |                      |                     |                        |
|------------|----------------------|---------------------|------------------------|
| ע"י        | מָוֶת <i>death.</i>  | זַיִת <i>olive.</i> | בַּיִת <i>house.</i>   |
| with suff. | מוֹתוֹ               | זַיִתוֹ             | בַּיִתוֹ               |
| plural     | מוֹתַיִם             | זַיִתַּיִם          | (irreg. § 162.)        |
| ל"ה        | פֶּרִי <i>fruit.</i> | אַרִּי <i>lion.</i> | חֲלִי <i>sickness.</i> |
| with suff. | פְּרִיו              | (אַרְיוֹ)           | חֲלִיו                 |
| plural     | (none.)              | אַרְיוֹת            | חֲלָיִים               |

But nouns from these stems generally assume non-segholate forms.

2. **Monosyllables that have lost a radical**, or in which the middle radical has become quiescent.

These are the nouns from stems ע"ע, ע"י, and ל"ה.

ע"ע (§ 155). עַם *people.* אִם *mother.* חֹק *statute.* הַר *mountain.*

with suff. עַמִּי אִמִּי חֻקִּי הָרִי (for הָרִי)

ע"י. Two formations occur, corresponding respectively to Inf. and Perf. Qal in the verb.

a. With middle rad. quiescent (cf. Inf. קִים), שִׁיר *song*, יוֹם *day*, רוּחַ *spirit.*

b. With middle rad. absorbed (cf. Perf. קָם = קָוָם), רָם *high*, נָר *stranger*.

These have unchangeable vowels (§ 138 c) and must be distinguished from the next class.

ל"ה. The following monosyllables are probably from roots ל"ה. They vary between the second and third declensions.

|            | <i>hand.</i> | <i>blood.</i> | <i>fish.</i> | <i>tree.</i> | <i>friend.</i> | <i>son.</i> | <i>name.</i> |
|------------|--------------|---------------|--------------|--------------|----------------|-------------|--------------|
|            | יָד (2)      | דָּם (2)      | דָּג (2)     | עֵץ (2)      | רֵעַ (2)       | בֵּן (3)    | שֵׁם (3)     |
| with suff. | יָדִי        | דָּמִי        | דָּגִי       | עֵצִי        | רֵעִי          | בְּנִי      | שְׁמִי       |
| plural     | יָדִים       | דָּמִים       | דָּגִים      | עֵצִים       | רֵעִים         | בָּנִים     | שִׁמוֹת      |
|            | (dual)       |               |              |              |                | (irreg.)    |              |

Note the irregularities יָדְכֶם *your hand*, דָּמְכֶם *your blood* (not יָדְכֶם, דָּמְכֶם).

The irreg. nouns אָב *father*, אָח *brother*, resume the lost ה as י in const. and before suff. (see § 162, and cf. verbs ל"ה).

A few monosyllables have lost a נ, as אָף *nostril*, for אָנֶף; dual אֶפָּיִם.

259. **Most nouns**, however, formed by simple vowel change, are **dissyllabic**.

The following examples show the more usual combinations of vowels:—

**2nd Decl. ā in penult.** דָּבָר *word*, יָשָׁר *upright*, זָקֵן *old*, קָטָן *little*, גָּדוֹל *great*, עָצוּם *strong*, נָבִיא *prophet*.

ā in ultima (דָּבָר as above), לֵבָב *heart*, עוֹלָם *age*.

**3rd Decl.** כֹּהֵן *priest*, אֹיֵב *enemy*.

**6th Decl. ל"ה.** רֹעֶה *shepherd*, שָׂדֶה *field*.

In the case of a few nouns the vowel of the penult. has become attenuated to sheva. These come under the 1st Decl., e. g. פִּסְלִי *idol*, כְּרוּב *cherub*, חֲמוֹר *ass*.

To all the above forms there are corresponding Feminines, chiefly made by the addition of הָ, with the necessary modification of the preceding vowels due to the shifting of the tone.

260. **Various noun-forms have an affinity to Piel** with middle rad. doubled. In such cases the first vowel is unchangeable (§ 138 b), and it is the second vowel which determines the declension.

שַׁבָּת (2) *sabbath* (with suff., irreg. dagh. שַׁבָּתוֹ), יְבֵשָׁה (2) *dry ground*, חַטָּא (1) *sinner*, עִוֵּר (3) *blind*, צַדִּיק (1) *righteous*, גִּבּוֹר (1) *hero*.

Note especially חֲרָשׁ (2) *smith* (for חָרַשׁ, the  $\text{—}$  of penult. being therefore unchangeable).

In a few nouns from roots ע"ו there is a doubled stem, e. g. גַּלְגַּל *wheel* (cf. § 249 f).

261. **The most frequent noun preformatives** are מ and ת.

Nouns formed by the prefix מ are exceedingly common. They are allied to the participles of Piel, Hiph., etc., and denote in general the instrument, place, material of an action.

**2nd Decl.** מִשְׁפָּט *judgment*, מָקוֹם *place*, מֵאֵכָל *food*, מִשְׁכָּן *dwelling*, מַתָּן *gift* (פ'').

**3rd Decl.** מוֹפֵת *sign*, מִזְבֵּחַ *altar*.

**5th Decl.** ע"ע. מִגֶּן *shield* (ג'נ).

**6th Decl.** ל"ה. מַעֲשֵׂה *deed*.

Nouns formed by the prefix ת are in general abstract feminines in ה־, e. g. תִּקְוָה *hope*, תּוֹרָה *law* (פ''), תַּרְדֵּמָה *deep sleep*.

Less frequent preformatives are א, ה, and י, this last especially in proper names formed from Impf. Qal, e. g. יִצְחָק *Isaac*, יַעֲקֹב *Jacob*. But this must not be confounded with the prefix יְהִי or יִי, often found in proper names as an abbreviation of יְהוָה, e. g. יְהוֹיָכִין *Jehoiakim* (see § 263).

262. **The most frequent noun affirmative** is ך, especially in the endings ך־ and ךֿ, generally found in abstracts, e. g. קִנְיָן (2) *gain*, קִרְבָּן (2) *offering*, בְּטָחוֹן (2) *confidence*. Other abstract endings are ית־ and יתֿ, e. g. רֵאשִׁית (1) *beginning*, מַלְכוּת (1) *kingdom*.

The ending י־ is usually *gentilic*, as מוֹאָבִי *Moabite*; it is also found in the ordinal numbers (§ 268).

263. **Compound nouns** are probably without exception proper names, and as such are very frequent. Especially common as elements in them are אָב *father* (e. g. אַבְרָם *Abram*, אֲבִיגַיִל *Abigail*, אֱלִיאָב *Eliab*), בֶּן *son*, בַּיִת *house* (constr.), and the Divine Name under the forms אֱלֹ and יְהוָה (shortened into יְהוֹ, יִי,

and יְהוֹשֻׁעַ, e. g. יִשְׁמָעֵאל *Ishmael*, אֶלְעָזָר *Eleazar*, יְהוֹשֻׁעַ *Joshua*, אֲבִיָּה *Abijah*.

*Obs.*—The word צֶלְמָוֶת, rendered in A.V. *shadow of death* (Ps. xxiii. 4; LXX. σκιά θανάτου, Vulg. *umbrā mortis*), as if compounded of צֶל *shadow* and מָוֶת *death*, is almost certainly simple and stands for צֶלְמִיּוֹת, formed from צֶלֶם *shadow*, with suffix יוֹת (§ 262); so R. V. marg. *deep darkness*.

264. The influence of weak stems is sufficiently noted in the foregoing §§. Briefly to recapitulate:—

Nouns from guttural stems form no separate class and need no special notice: the rules for sheva with gutturals must be remembered.

Nouns from פ"ן stems with prefixed מ, as מִתֵּן.

Nouns from ע"ע stems, as עֵם, מִגֵּן (§§ 258. 2, 261).

Nouns from פ"י stems, as מוֹפֵת.

Nouns from ע"וי stems, as יָר, רֶם, שִׁיר, יוֹם, בֵּית, מִנֶּת.

Nouns from ל"ה stems, as מַעֲשֶׂה, שָׂדֶה, יָד, פָּרִי.

### Exercise xxxv.

#### ON MISCELLANEOUS NOUNS (WITH INFINITIVES AND PARTICIPLES).

Analyse, translate, and identify the Verbal Stem of the following words:—

|                |              |              |              |             |
|----------------|--------------|--------------|--------------|-------------|
| וְנִעַרְתִּיהָ | וְאֶהְלִים   | תִּקְוֹת     | מִשְׁחָקִים  | פְּהָגִים   |
| בְּתוֹרַת      | מִשְׁעָרִי   | בְּאֶהְלִי   | אֶכְלֶכֶם    | הַגְּמָלִים |
| נִשְׁמַת       | בְּאַפִּיו   | בְּגִשְׁתּוֹ | תוֹעֵבַת     | לְאַהֲבִי   |
| בְּתִי         | לְתַתָּהּ    | לְאַסְרָהּ   | לְשִׁמְשׁוֹן | חַיִּים     |
| תִּהְלֵלְתִּי  | קִדְקְדוֹ    | רָגְלוֹ      | מִחֻשְׁבוֹת  | לְבַבָּהּ   |
| בְּתִי         | בְּעֵינֶיהֶם | זֵית         | אִמִּי       | הַהָרִים    |
| אַפִּיָּהּ     | רְמוֹת       | עֵינַיִם     | רוּחָהּ      | עָרִיכֶם    |
| וּפְרִיָם      | דָּמוֹ       | לְאַכְלָהּ   | וּלְמִקְוָהּ | שׁוֹבָהּ    |
| וְהָעֵנִיִּים  | הַנִּקְיִים  | אַחֲתוֹ      | יָדִי        | וְשִׁמוֹ    |
| רַעְיָהּ       | בְּפִיו      | אֲבִיהָ      | וּקְשָׁתָהּ  | תִּלְיָהּ   |



## LESSON XXIX.

## THE NUMERALS.

## I. The Cardinals.

265. Let the student first note the following **peculiarities**.

- (1) The numeral *one* is an **adjective**, and, like other adjectives, follows and **agrees in gender** with its noun.
- (2) The numeral *two* is a **noun agreeing in gender** with the noun to which it refers. It either stands in the *construct state* before its noun, or in the *absolute state* either before or after its noun.
- (3) The numerals from *three* to *ten* are **nouns** apparently **disagreeing in gender** with the noun to which they refer, i. e. the forms with fem. endings are used with masc. nouns and *vice versa*. They either stand in the *construct* before their noun, or in the *absolute* either before or after their noun.
- (4) The other numerals which have two genders (*eleven* to *nineteen*) also disagree in gender with their noun. But they and the *tens* have no construct state and stand either before or after their noun.

*Obs.*—The apparent disagreement in gender is thus explained. The numeral is a fem. abstract substantive, cf. Gk. *trias*, *triad*, used in apposition with the noun it enumerates: but the prevailing form in nouns is the masc., and so in general there would be a contrast in gender. This contrast has been emphasized by the distinctive use of a shortened (masc.) form of the numeral with the rarer (fem.) form of the noun.

266. The following are the principal Cardinals:—

| With Masc. Nouns.          |            | With Fem. Nouns.                   |                        |
|----------------------------|------------|------------------------------------|------------------------|
| ABSOLUTE.                  | CONSTRUCT. | ABSOLUTE.                          | CONSTRUCT.             |
| אֶחָד <sup>1</sup> . . . . | אֶחָד      | 1 אֶחָת (p. f. אֶחָת) . . . .      | אֶחָת                  |
| שְׁנַיִם . . . .           | שְׁנַיִ    | 2 שְׁנַתַּיִם <sup>2</sup> . . . . | שְׁנַתַּי <sup>2</sup> |
| שְׁלֹשָׁה . . . .          | שְׁלֹשָׁת  | 3 שְׁלֹשׁ . . . .                  | שְׁלֹשׁ                |
| אַרְבָּעָה . . . .         | אַרְבָּעַת | 4 אַרְבַּע . . . .                 | אַרְבַּע               |
| חֲמִשָּׁה . . . .          | חֲמִשָּׁת  | 5 חֲמִשׁ . . . .                   | חֲמִשׁ                 |
| שֵׁשׁ . . . .              | שֵׁשֶׁת    | 6 שֵׁשׁ . . . .                    | שֵׁשׁ                  |

| With Masc. Nouns.  |               | With Fem. Nouns.                                     |            |
|--|---------------|--|------------|
| ABSOLUTE.  | CONSTRUCT.    | ABSOLUTE.  | CONSTRUCT. |
| שְׁבַעַה . . . .   | שְׁבַעַת 7    | שְׁבַע . . . .                                       | שְׁבַע 7   |
| שְׁמֹנָה . . . .   | שְׁמֹנַת 8    | שְׁמֹנָה . . . .                                     | שְׁמֹנָה 8 |
| תְּשַׁעָה . . . .  | תְּשַׁעַת 9   | תְּשַׁע . . . .                                      | תְּשַׁע 9  |
| עֲשָׂרָה . . . .   | עֲשָׂרַת 10   | עֲשָׂר . . . .                                       | עֲשָׂר 10  |
| אַחַד עָשָׂר }<br>עֲשֵׁתִי עָשָׂר <sup>3</sup> }               | . . . 11      | אַחַת עֲשָׂרָה }<br>עֲשֵׁתִי עֲשָׂרָה <sup>3</sup> } | . . . 11   |
| שְׁנַיִם עָשָׂר <sup>4</sup> }<br>שְׁנֵי עָשָׂר <sup>4</sup> } | . . . 12      | שְׁתֵּים עֲשָׂרָה }<br>שְׁתֵּי עֲשָׂרָה }            | . . . 12   |
| שְׁלֹשָׁה עָשָׂר . . . .                                       | 13            | שְׁלֹשׁ עֲשָׂרָה . . . .                             | 13         |
| אַרְבַּעָה עָשָׂר . . . .                                      | 14            | אַרְבַּע עֲשָׂרָה . . . .                            | 14         |
| etc.   | etc.          | etc.   | etc.       |
| עֲשָׂרִים 20   |               | שְׁלֹשׁ מֵאוֹת 300                                   |            |
| שְׁלֹשִׁים 30  |               | אַרְבַּע מֵאוֹת 400                                  |            |
| אַרְבָּעִים 40   |               | אַלְפֵּה 1,000                                       |            |
| חֲמִשִּׁים 50  |               | אַלְפִּים 2,000                                      |            |
| שִׁשִּׁים 60   |               | שְׁלֹשַׁת אַלְפִּים 3,000                            |            |
| שִׁבְעִים 70   |               | אַרְבַּעַת 4,000                                     |            |
| שְׁמֹנִים 80   |               | רַבָּה, רַבּוּא, רַבּוֹ 10,000                       |            |
| תְּשַׁעִּים 90   |               | רַבּוֹתַיִם 20,000                                   |            |
| constr. מֵאָה }<br>pl. מֵאוֹת }                                | מֵאָה 100     | שְׁלֹשׁ רַבּוֹת 30,000                               |            |
|  | מֵאָתַיִם 200 | אַרְבַּע רַבּוּא 40,000                              |            |
|  |               | שְׁתֵּים עֲשָׂרָה רַבּוֹ 120,000, etc.               |            |

<sup>1</sup> A plural אֲחָדִים is used in the sense of *some*.

שְׁנַיִם, שְׁנֵי, שְׁנֵי: hence the daghesh.

Assyrian ishtin, *one*.

so perhaps אֶחָד in *eleven*.

<sup>2</sup> Corruptions of

<sup>3</sup> עֲשֵׁתִי probably means *one*, cf.

<sup>4</sup> Not *constructs* but shortened forms of שְׁנַיִם;

267. The following points should be noted in explanation of the above list of numerals:—

- (a) The numbers from *eleven* to *nineteen* are expressed by the combination of *ten* (masc. עָשָׂר, fem. עֶשְׂרֵה) with the units: the units have the *absolute* form in the masc. (but see foot-note), the *construct* form in the fem. But the construct seems rather to indicate close union than any proper genitive relation. For *eleven* and *twelve* there are double forms.
- (b) *Twenty* is the plural of *ten*; but *thirty*, *forty*, etc. are the plurals of the corresponding units.
- (c) The units are added to the tens by ! and, e. g. *twenty-six* is עֶשְׂרִים וְשֵׁשׁ or שֵׁשׁ וְעֶשְׂרִים. In the earlier O.T. books the unit generally precedes, in the later it generally follows the ten.
- (d) The units 2 to 10 have their noun in the plural; the tens 20 to 90 always have their noun in the plural if they follow it, generally in the singular if they precede it. The numerals 11 to 19 are generally joined with a plural noun, but a few common nouns regularly follow them in the singular, viz.: אַמָּה *cubit*, אִישׁ *man*, אֶלֶף *thousand*, יוֹם *day*, כֶּסֶף *silver*, נֶפֶשׁ *soul*, שָׁנָה *year*, שֶׁקֶל *shekel*.

The numeral 100 מֵאוֹת generally precedes its noun either in the absol. or const.: the noun may be either sing. or plural.

## 2. The Ordinals.

268. The ordinal numbers are **adjectives**, agreeing with and following their noun like other adjectives. The ordinal *first* רִאשׁוֹן is derived from ראש *head, beginning*, with the suffix ך (§ 262). The others (from *second* to *tenth*) are formed from the corresponding cardinals by the suffix '— (§ 262), with an inserted '— before the third consonant. For the ordinal numbers higher than *tenth* the cardinals are used.

269. The following are the Ordinals:—

| <b>Masculine.</b>      |             | <b>Feminine.</b>             |                |
|------------------------|-------------|------------------------------|----------------|
| SINGULAR.              | PLURAL.     | SINGULAR.                    | PLURAL.        |
| רִאשׁוֹן               | רִאשׁוֹנִים | רִאשׁוֹנָה                   | רִאשׁוֹנוֹת    |
| שְׁנִי                 | שְׁנִיִּים  | שְׁנִיָּה<br>שְׁנִית         | שְׁנִיּוֹת     |
| שְׁלִישִׁי             | שְׁלִישִׁים | שְׁלִישִׁיָּה<br>שְׁלִישִׁית | שְׁלִישִׁיּוֹת |
| רְבִיעִי               | רְבִיעִים   | רְבִיעִית                    | רְבִיעִיּוֹת   |
| חֲמִישִׁי<br>חֲמִשִּׁי | חֲמִישִׁים  | חֲמִישִׁית                   | חֲמִישִׁיּוֹת  |
| שֵׁשִׁי                | שֵׁשִׁים    | שֵׁשִׁית                     | שֵׁשִׁיּוֹת    |
| שְׁבִיעִי              | שְׁבִיעִים  | שְׁבִיעִית                   | שְׁבִיעִיּוֹת  |
| שְׁמִינִי              | שְׁמִינִים  | שְׁמִינִית                   | שְׁמִנִּיּוֹת  |
| תְּשִׁיעִי             | תְּשִׁיעִים | תְּשִׁיעִית                  | תְּשִׁיעִיּוֹת |
| עֲשִׂירִי              | עֲשִׂירִים  | עֲשִׂירִית                   | עֲשִׂירִיּוֹת  |

270. Some peculiarities of usage may be noted.

- (a) In expressing dates cardinals may always be used, e. g.  
בִּשְׁנַת שְׁלוֹשׁ *in the third year*, בְּאַחַד<sup>1</sup> לַחֹדֶשׁ *on the first of the month*.
- (b) Some substantives expressing *weight, measure, time* may be omitted after numerals, e. g. אֶלֶף בָּסָף *a thousand (shekels) of silver*, שֵׁשׁ שְׁעָרִים *six (seahs) of barley*, בְּאַחַד לַחֹדֶשׁ *on the first (day) of the month*.
- (c) Distributive numerals are expressed by the repetition of the cardinal, e. g. שְׁנַיִם שְׁנַיִם *two by two*. Numeral adverbs may be expressed by the *fem.* cardinals, e. g. אַחַת *once*, שִׁבְעַת *seven times*; also by the ordinals, e. g.

<sup>1</sup> For לְ, denoting the genitive relation, see § 273, note 2.

שְׁנִית *second time*. Once is also expressed by פַּעַם (lit. *a stroke*), twice by פַּעַמִּים (lit. *two strokes*), thrice by שְׁלוֹשׁ פַּעַמִּים (*three strokes*).

(d) According to § 267. c, d, such an expression as *twenty-five years* will be חֲמִשׁ וְעֶשְׂרִים שָׁנָה; it may, however, also be written with the noun repeated, חֲמִשׁ שָׁנִים וְעֶשְׂרִים שָׁנָה.

### Exercise xxxvi.

#### ON THE NUMERALS.

1. לָקַח לוֹ<sup>1</sup> לֶמֶךְ<sup>2</sup> שְׁתֵּי נָשִׁים שֵׁם הָאֶחָת עֲדָה<sup>2</sup> וְשֵׁם הַשְּׁנִית צִלָּה<sup>2</sup> : 2. נִוְלְדוּ לְנוֹחַ שְׁלֹשָׁה בָּנִים שֵׁם<sup>2</sup> חָם<sup>2</sup> וִיפֶת<sup>2</sup> : 3. פָּדַרְלָעֶמֶר<sup>2</sup> מֶלֶךְ עֵילָם<sup>2</sup> וְשְׁלֹשָׁה מְלָכִים אַחֲרָיו אֲשֶׁר אָתוּ עָשׂוּ מִלְחָמָה אֶת-חֲמִשָּׁת מְלָכִים אֲשֶׁר עֲבָדוּהוּ<sup>3</sup> שְׁתֵּים עָשָׂרָה שָׁנָה וְשְׁלֹשׁ-עָשָׂרָה שָׁנָה מָרְדּוּ : 4. הָיוּ כָּל-יָמֵי אָדָם אֲשֶׁר חָי<sup>4</sup> תִּשְׁעַ מֵאוֹת שָׁנָה וְשְׁלֹשִׁים שָׁנָה וַיָּמָת<sup>5</sup> : 5. וְכָל-יָמֵי מִתְוַשְׁלַח<sup>2</sup> הָיוּ תִשְׁעַ וְשָׁשִׁים שָׁנָה וְתִשְׁעַ מֵאוֹת שָׁנָה : 6. בְּשָׁנָה<sup>6</sup> שֵׁשׁ-מֵאוֹת שָׁנָה לַחֲיֵי-נֹחַ בַּחֹדֶשׁ הַשְּׁנִי בְּשַׁבָּעָה עָשָׂר יוֹם לַחֹדֶשׁ<sup>7</sup> בַּיּוֹם הַזֶּה הִמָּטִיר אֱלֹהִים עַל הָאָרֶץ אַרְבָּעִים יוֹם וְאַרְבָּעִים לַיְלָה : 7. וְהַמַּיִם גָּבְרוּ מְאֹד מְאֹד<sup>8</sup> עַל-הָאָרֶץ וַיִּכָּסּוּ כָּל-הַהָרִים הַגְּבוּהִים חֲמִשׁ עָשָׂרָה אַמָּה מִלְּמַעְלָה : 8. וּמִכָּל הַבְּהֵמָה הַטְּהוֹרָה לָקַח לוֹ<sup>1</sup> נָח אֶל-הַתְּבָה שְׁבָעָה שְׁבָעָה<sup>9</sup> אִישׁ וְאִשְׁתּוֹ : 9. שְׁלֹשׁ מֵאוֹת אַמָּה אָרְךָ הַתְּבָה חֲמִשִּׁים אַמָּה רָחְבָּהּ וְשְׁלֹשִׁים אַמָּה קוֹמָתָהּ : 10. וַיִּגְבְּרוּ הַמַּיִם עַל-הָאָרֶץ חֲמִשִּׁים וּמֵאת יוֹם וַיְהִי בְּאַחַת וָשֵׁשׁ

מאות שנה לחיי<sup>7</sup> נח בראשון באחר<sup>10</sup> לחדש<sup>7</sup> חרבו  
 הפים מעל הארץ: II. שבע פעמים השתחוה<sup>11</sup>  
 יעקב ארצה<sup>12</sup> עד-גשתו עד-אחיו: I2. שרפים עמדו  
 מפעל ליהוה יש כנפים יש כנפים<sup>9</sup> לאחר בשמים  
 יכסה פניו ובשמים יכסה רגליו ובשמים יעופה:

<sup>1</sup> Here reflexive, *to himself*. <sup>2</sup> Proper name. <sup>3</sup> § 187. I. <sup>4</sup> 3 s.  
 Perf. Qal of חָיָה = חַיִּי. <sup>5</sup> § 249 g. <sup>6</sup> Lit. 'in the year of the 600 years,'  
 i. e. in the year which completed them. <sup>7</sup> For the ל see § 273. <sup>8</sup> Repe-  
 titition with intensive force. <sup>9</sup> § 270 c. <sup>10</sup> § 270 b. <sup>11</sup> Hithp. שָׁחָה,  
 §§ 206. Obs. I, 253 note. <sup>12</sup> ה local.

## LESSON XXX.

### THE PARTICLES.

271. The Particles are subordinate words used to modify, in various ways, the thought of a sentence, and to indicate the relations of its words and clauses. They are divided into Adverbs, Prepositions, Conjunctions, and Interjections. A few are primitive roots, but by far the larger number are either borrowed or derived from other parts of speech, especially the noun, verb, and pronoun. The simpler prepositions frequently form elements in compounded particles.

272. The following are some of the principal Adverbs.

#### Adverbs of Place.

|  |   |  |
|--|---|--|
| <sup>1</sup> אֵי, אֵי } <i>where?</i>            | <sup>5</sup> <sup>3</sup> שָׁמָּה <i>thither.</i> | אֲחֹרָי <i>behind.</i>                                 |
| <sup>2</sup> אֵי-זֶה } <i>here.</i>              | הֵנָּה } <i>hither.</i>                           | <sup>6</sup> <sup>5</sup> מִבֵּית <i>inside.</i>       |
| כֹּה, פֹּה } <i>here.</i>                        | הֵלֵם } <i>hither.</i>                            | <sup>6</sup> <sup>5</sup> מִחוּץ <i>outside.</i>       |
| זֶה, בָּזֶה } <i>here.</i>                       | <sup>4</sup> מִמַּעַל <i>above.</i>               | <sup>7</sup> <sup>5</sup> מִקְדָּם <i>on the east.</i> |
| <sup>3</sup> שָׁם <i>there.</i>                  | <sup>4</sup> מִתַּחַת <i>below.</i>               | <sup>8</sup> <sup>5</sup> מִיָּם <i>on the west.</i>   |
| <sup>4</sup> <sup>3</sup> מִשָּׁם <i>thence.</i> | נֶגֶד <i>in front.</i>                            |  |

*Notes.*—1. May take pronominal suffixes, *אֵי* *where is he?* *אֵיכָּה* *where art thou?* *אֵימָם* *where are they?*

2. Similarly *אֵי-כִּנָּה* *whence?*

3. These *demonstrative* adverbs may be made *relative* by a preceding *אֲשֶׁר* just as demonstrative pronouns, § 187. 1: thus, *אֲשֶׁר שָׁם* *where*, *אֲשֶׁר מִשָּׁם* *whence*, *אֲשֶׁר שָׁמָּה* *whither*.

4. For the *כֵּן* in these compounds compare the Lat. *a dextra*, Gk. *ἐκ δεξιᾶς*, lit. *off from the right hand*, i. e. *on the right hand side*.

5. With *ה* local (p. 79 foot-note). But *שָׁמָּה* is sometimes = *שָׁם* *there*.

6. Lit. *on the house side*, *on the street side*.

7. Lit. *on the front side* (facing the rising sun).

8. Lit. *on the sea side* (Palestine being the standpoint).

### Adverbs of Time.

|                                    |   |   |
|------------------------------------|---|---|
| <i>אָז</i> <i>then.</i>            | <i>יוֹמָם</i> <i>by day.</i>                | <sup>2</sup> <i>אַחֲרֵי כֵּן</i> <i>afterwards.</i> |
| <i>מֵאָז</i> <i>of old.</i>        | <i>לַיְלָה</i> <i>by night.</i>             | <sup>3</sup> <i>לְפָנִים</i> <i>formerly.</i>       |
| <i>עַתָּה</i> <i>now.</i>          | <i>אֶתְמוּל</i> }                           | <i>עוֹלָם</i> }                                     |
| <i>מַתִּי</i> <i>when?</i>         | <i>תְּמוּל</i> } <i>yesterday.</i>          | <i>לְעוֹלָם</i> } <i>for ever.</i>                  |
| <i>עַד מַתִּי</i> <i>how long?</i> | <i>מָחָר</i> <i>to-morrow.</i>              | <i>תָּמִיד</i> <i>perpetually.</i>                  |
| <i>הַיּוֹם</i> <i>to-day.</i>      | <i>שְׁלֹשׁ</i> <i>three days ago.</i>       | <i>נֶצַח</i> }                                      |
| <i>כִּיּוֹם</i> <i>directly.</i>   | <sup>1</sup> <i>עוֹד</i> <i>yet, again.</i> | <i>לְנֶצַח</i> } <i>always.</i>                     |

*Notes.*—1. With a negative, *לֹא עוֹד* *no more*. With suffixes, *עוֹדָנִי* *he is yet*, or *is he yet?* so *עוֹדָךְ*, etc.

2. Lit. *after it was so*.

3. Cf. the preposition *לְפָנֵי* *before*, § 182.

### Adverbs of Manner.

|                              |   |
|------------------------------|---|
| <i>אֵיךְ</i> }               | <i>כֵּן, כֹּה</i> <i>so, thus.</i>            |
| <i>אֵיכָּה</i> } <i>how?</i> | <sup>1</sup> <i>מְאֹד</i> <i>exceedingly.</i> |

**Adverbs of Manner** (*continued*).

|   |                    |                          |                       |
|---|--------------------|--------------------------|-----------------------|
| $\left. \begin{array}{l} \text{אֱמִן} \\ \text{אֱמָנָם} \end{array} \right\}$ | <i>truly.</i>      | $\text{גַּם}$            | <i>also.</i>          |
| $\text{אֶדָּ, אֶכֶן}$   | <i>certainly.</i>  | $\text{יַחַד}$           | <i>together.</i>      |
| $\text{אִילִי}$   | <i>perhaps.</i>    | $\text{לְבַד}^2$         | <i>alone.</i>         |
| $\text{אֵף}$  | <i>also, even.</i> | $\text{כֹּ . . . . כֹּ}$ | <i>as . . . . so.</i> |
|   |                    | $\text{רַק}$             | <i>only.</i>          |

*Notes.*—1. Also expressed by  $\text{הִרְבָּה}$  (hiph. inf. abs.  $\text{רָבָה}$  *increase*): e. g.  $\text{וְאִשְׁנָה הִרְבָּה מְאֹד}$  and *I have erred greatly*. Other inf. abs. (chiefly hiphil) are used as adverbs, e. g.  $\text{הֵיטִיב}$  *well*,  $\text{הִשְׁכֵּם}$  *early*.

2. With suffixes,  $\text{לְבַדִּי}$  *I alone*,  $\text{לְבַדְךָ}$  *thou alone*, etc.; e. g.  $\text{לֹא־אֶכָּל אֶנְכִי לְבַדִּי לִשְׂמַחַת}$  *I am not able alone to bear (all this people)*;  $\text{לֹא טוֹב הָיִיתָ הָאָדָם לְבַדּוֹ}$  *it is not good for the man to be alone*.

**Negative Adverbs.**

|  |   |
|--|---|
| $\text{לֹא}^1$ (Gk. οὐκ) <i>not.</i>       | $\text{בִּלְי, בִּלְ}^4$ <i>not (poetical).</i> |
| $\text{אַל}^2$ (Gk. μή) <i>not.</i>        | $\text{לְבִלְתִּי}^5$ <i>not.</i>               |
| $\text{אֵין, אִין}^3$ <i>there is not.</i> | $\text{פֶּן-}^6$ <i>lest.</i>                   |

*Notes.*—1.  $\text{לֹא}$  is the ordinary negative of fact. It stands in general immediately before the verb. Special uses are: (a) to express a negative answer, *no*; (b) with the Imperf. to express a strong prohibition, external constraint being implied, as in the Decalogue,  $\text{לֹא תִגְנוֹב}$  *thou shalt not steal*, etc.; (c) in interrogative sentences =  $\text{הֲלֹא}$  (Lat. *nonne*), e. g.  $\text{לֹא תִשְׁמַר}$  *dost thou not keep watch?* (d) to form negative compounds with other words, e. g.  $\text{לֹא־כֹחַ}$  *not-strength*, i. e. *weakness*;  $\text{לֹא־חָכָם}$  *not-wise*, i. e. *foolish*; note especially,  $\text{לֹא . . . כֹּל}$  *not-all*, i. e. *none*, the whole of the *all* being denied.

2.  $\text{אַל}$  is used with the Jussive Impf. (§ 219 b) to express negative entreaty or prohibition.  $\text{אַל־תִּגְנוֹב}$  *do not (I pray you) steal* (cf.  $\text{לֹא}$ ). The entreaty is emphasized by an added  $\text{נָא}$  (§ 275),



e. g. *אֶל-נָא תְּהִי מְרִיבָה* *let there not, I pray, be strife*. The full form of the Impf. is occasionally found.

3. *אֵין*, const. *אֵין*, is properly a noun meaning *nothingness*. It is used for the negative copula *is not*, and generally stands in the constr. state before what it negatives, e. g. *אֵין לֶחֶם* (also *לֶחֶם אֵין*) *there is no bread*; *אֵין עֹשֶׂה-טוֹב אֵין גַּם אֶחָד* *there is none that doeth (part.) good, not even one*. With suffixes: *אֵינִי, אֵינְךָ, אֵינָנו, אֵינְכֶם, אֵינָהּ* *I am not, thou art not, etc.*; e. g. *הַיָּלָד אֵין* *the boy is not*. If *אֵין* has a verbal predicate the verb must be in the participial form, e. g. *אֵין נָתַן* *straw is not given*, *אֵין יָדַע* *thou knowest not*, *אֵין מִשְׁלַח* *he does not send*. The opposite of *אֵין* is *יֵשׁ*, *יֵשׁ-יֵשׁ* *there is*; with suff. *יֵשְׁךָ, יֵשְׁנוּ, יֵשְׁכֶם*.

4. *בִּלְ* and *בְּלִי* are mainly poetic. The former is used in the senses both of *לא* and *אֵין*; the latter chiefly = *without*, *בְּלִי מַיִם* *without water*.

5. *לִבְלָתִי* is generally used before the infin. const. = *not to*, *לִבְלָתִי בוא* *not to come*.

6. *פֶּן* *lest*, after verbs of fearing, expressed or understood, *פֶּן-יִשְׁלַח יָדוֹ* *lest he put forth his hand*.

### Adverbs of Cause.

|                       |   |                        |  |                 |   |                   |
|-----------------------|---|------------------------|--|-----------------|---|-------------------|
| <i>מִדּוּעַ</i>       | } | <i>wherefore? why?</i> |  | <i>לָהֵן</i>    | } | <i>therefore.</i> |
| <i>בְּמָה</i>         |   |                        |  | <i>לָכֵן</i>    |   |                   |
| <i>לָמָּה, לָמָּה</i> |   |                        |  | <i>עַל-כֵּן</i> |   |                   |
| <i>עַל-מָּה</i>       |   |                        |  |                 |   |                   |

### Interrogative Adverbs.

|  |  |  |
|--|--|--|
| <i>הֲ</i> <i>whether?</i> (Lat. <i>num</i> , -ne).     |  | <i>אִם . . . . הֲ</i> <i>whether . . . . or?</i> |
| <i>הֲלֹא</i> <i>whether not?</i> (Lat. <i>nonne</i> ). |  | (Lat. <i>utrum . . . . an</i> ).                 |

*Note*.—Interrogative Adverbs are found in each of the preceding classes. Those here given simply mark the interrogative character of the sentence. A single question is commonly marked by *הֲ*, prefixed to the first word in the clause, *הֲשֹׁמֵר אָחִי* *am I my brother's keeper?* (lit. is it the keeper of my brother, I?); a disjunctive question commonly prefixes *הֲ* to the first clause, *אִם* to the second.

## POINTING OF ה INTERROGATIVE.

Before non-gutturals with a vowel ה

„ „ with sheva { ה (implicit dagh. forte) or  
 ה (dagh. forte), rare.

Before gutturals with qamets (ā or ō) ה

„ „ not with qamets ה

273. The following are some of the principal Prepositions.

**Prefix Prepositions.**

ב in, on, at ; with, by (instrumental). מן, מי from.

ל towards, to, for, with respect to.

Notes.—1. For the pointing of these prefixes, see p. 51 ; for their use with pronominal suffixes, p. 68.

2. Some of their uses, which are very manifold, may be gathered from the following examples: בבית in the house, בשער at the gate, בכח with strength ; frequently with inf. const., בפקד in visiting, בפקדי in my visiting, i.e. when I visit, etc. ל expresses in general the dative relation to, for ; also a wider relation, with respect to, often to be translated as a genitive, e.g. מזמור לדוד a psalm of David, באחד לחודש on the first (day) of the month. It is used with a dependent inf. const., חדל לפקד he ceased to visit ; often of purpose, בא לפקד he came to visit. It is often used after the verb to be, to express apposition, or becoming : ' It shall be to Jehovah for a name,' לשם.

The various uses of מן, arising from the general idea of separation, are too numerous to be here specified. Its use in comparative clauses is given § 173.

**Other Prepositions.**

אחרי after (place and time).

אל towards, to.

את with.

בין between.

בעד on account of.

בתוך in the midst of.

יען on account of.

לפני before (place and time).

**Other Prepositions** (*continued*).עַד *unto.*לְמַעַן *because of.*עַל *upon.*עִם *with.*סָבִיב *around.*תַּחַת *beneath, instead of.*

*Note.*—Most of these prepositions may take pronominal suffixes; see § 182.

274. The following are some of the principal Conjunctions.

**Coordinate Conjunctions.**וְ <sup>1</sup> *and.*אֲךְ *but, yet, only.*אֵף *also.*אוֹ *or.*אוֹ . . . . אוֹ *either . . . . or.*גַּם *also.*

*Note 1.*—For the pointing of וְ, see p. 46, *note*. For the so-called ‘vav conversive,’ see § 223 sq.; and for the various uses of this conjunction, § 294.

**Subordinate Conjunctions.**

Purpose and Result.

אֲשֶׁר, לְמַעַן אֲשֶׁר *in order that.*כִּן, אֵל *lest, that not.*

Time.

אַחֲרַי *after.*כִּי, אֲשֶׁר *when.*בְּעוֹד *while.*טָרַם, בְּטָרַם *before.*

עַד, עַד כִּי } *until.*  
עַד אֲשֶׁר }

Substance.

כִּי, אֲשֶׁר } *that (ὅτι in re-*  
ported speech).

Cause.

אֲשֶׁר

בְּאֲשֶׁר

יַעַן אֲשֶׁר

כִּי

תַּחַת כִּי

תַּחַת אֲשֶׁר

*because,*  
*since.*

Condition.

לוֹ, אִם *if.*לֹא, כִּי אִם *if not.*

Comparison.

כַּאֲשֶׁר *just as.*

Concession.

עַל, אִם, גַּם כִּי *although.*

*Note.*—The manifold use of the relative particle אשר should be noted. Compare also §§ 187, 272, note 3 (p. 140).

275. The following may be classed as **Interjections**:—

|   |   |
|---|---|
| אוי, הוי, הוי <i>woe! alas!</i>                             | הָלֵלָה <i>far be it!</i> (Gk. <i>μὴ γένοιτο</i> ). |
| אָמֵן <i>be it so!</i>                                      |   |
| הֶם <i>silence!</i>   | נָא <i>pray!</i>                                    |
| הָבֵה, הָבֵה, הָבֵה <i>come!</i> (Lat. <i>age, agite</i> ). | אֶם-נָא <i>oh that!</i>                             |
| אָהָה <i>ah!</i>  | אַל-נָא <i>do not, I pray!</i>                      |

*Notes.*—1. These are for the most part substantives or verbs, which have become interjections by usage.

2. Here may be classed the demonstrative particle הֵן, הֵנָּה *lo! behold!* (properly *here, here is*); with suffixes הֵנָּנִי, in pause הֵנָּנִי and הֵנָּנִי *behold me, here I am*. Similarly, הֵנָּה, הֵנָּה; הֵנָּנוּ, in pause הֵנָּנוּ and הֵנָּנוּ. It is construed with a participle (like אִין, p. 142), e. g. הֵנָּנִי נָתַן *behold I give*.

### Exercise xxxvii.

#### ON THE PARTICLES.

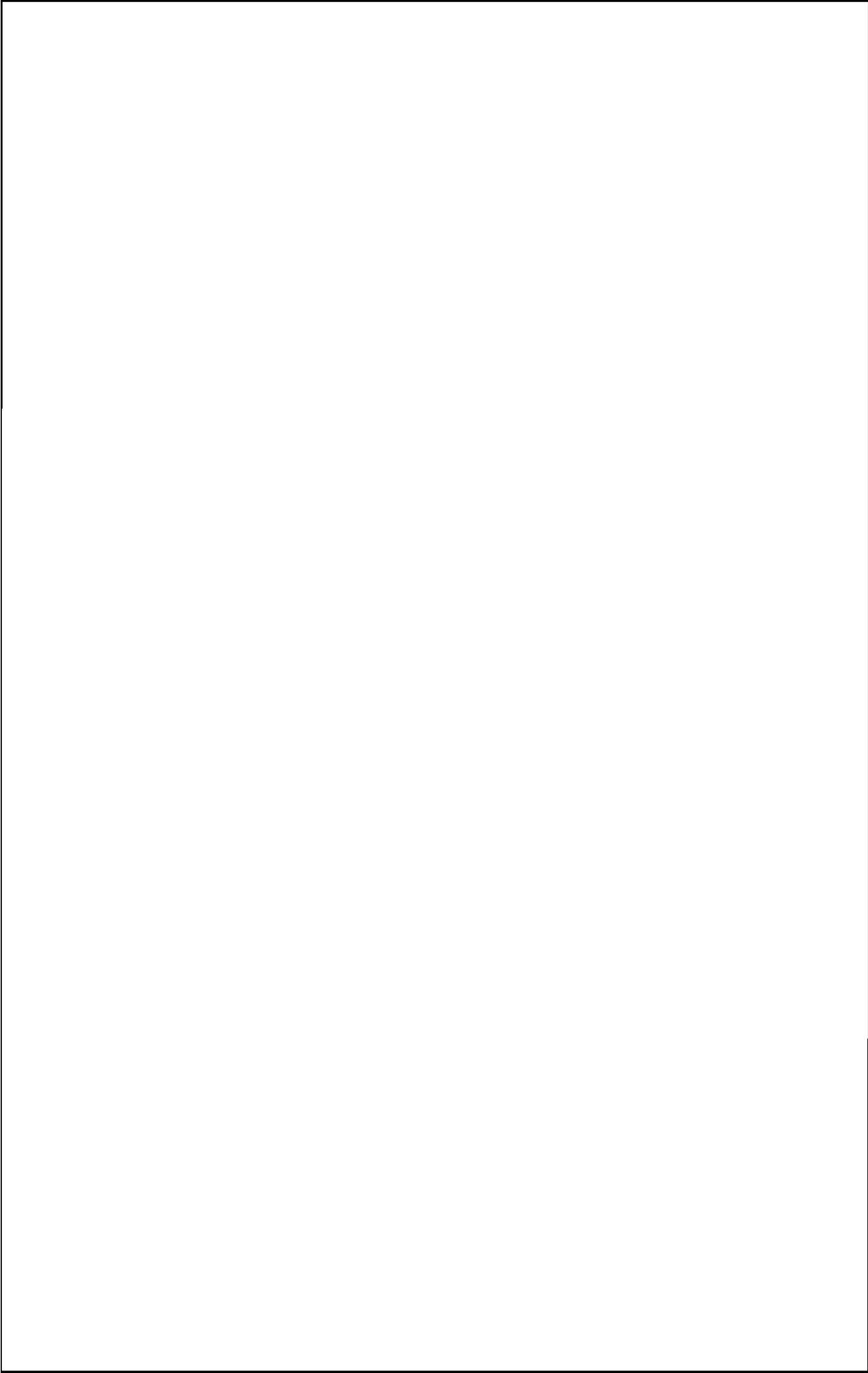
1. וַיֹּאמֶר אֶכֶן נִדְעָה הַדָּבָר : 2. וַיֵּדְעוּ כִּי-אֲנִי יְהוָה לֹא  
אֶל-תָּנֹם דִּבַּרְתִּי לַעֲשׂוֹת לָהֶם הַרְעָה הַזֹּאת : 3. וַעֲתָה  
מָתִי אַעֲשֶׂה גַם-אֲנֹכִי לְבֵיתִי : 4. וַיֹּאמֶר פִּינְחָס בֶּן-  
אֶלְעָזָר הַכֹּהֵן אֶל-בְּנֵי-רְאוּבֵן<sup>1</sup> וְאֶל-בְּנֵי-גָד<sup>1</sup> וְאֶל-בְּנֵי  
מְנַשֶּׁה<sup>1</sup> הַיּוֹם יִדְעֻנוּ כִּי-בָתוּכְנוּ יְהוָה : 5. וְהֵנָּה חֹמָה  
מִחוּץ לַבַּיִת סָבִיב סָבִיב<sup>2</sup> : 6. וְנִגְלָה כְבוֹד יְהוָה וְרָאוּ  
כָל-בָּשָׂר יַחְדָּו כִּי פִי יְהוָה דִּבֶּר : 7. וְאַתָּה קַח-לָךְ  
מִכָּל-מֵאֵכָל אֲשֶׁר יֵאָכֵל וְאַסַּפְתָּ אֵלֶיךָ וְהָיָה לָךְ וּלְהֶם  
לְאֹכְלָה : 8. וַיֹּאמֶר יְהוָה אֱלֹהִים אֶל-הַנָּחָשׁ כִּי עָשִׂיתָ  
זֹאת אֲרוּר אַתָּה מִכָּל-הַבְּהֵמָה וּמִכָּל חַיַּת הַשָּׂדֶה :

9. וַיֹּאמֶר יְהוָה אֱלֹהִים לֹא-טוֹב הָיִיתָ הָאָדָם לְבַדּוֹ  
 אַעֲשֶׂה-לוֹ עֹזֶר כְּנֶגְדּוֹ<sup>2</sup>: 10. וַיֹּאמֶר יְהוָה אֶל-קַיִן<sup>1</sup> אִי  
 הָבֶל<sup>1</sup> אָחִיךָ וַיֹּאמֶר לֹא יָדַעְתִּי הֲשֹׁמֵר אָחִי אָנֹכִי:  
 11. וַיְהִי מֵאִזְּ הַפֶּקִיד אֹתוֹ בְּבֵיתוֹ וְעַל כָּל-אֲשֶׁר יֵשׁ-לוֹ  
 וַיִּבְרַךְ יְהוָה אֶת-בֵּית הַמִּצְרִי בְּגִלְלִי יוֹסֵף<sup>1</sup> וַיְהִי בִרְכַּת  
 יְהוָה בְּכָל-אֲשֶׁר יֵשׁ-לוֹ: 12. אֶל-מְקוֹם הַמִּזְבֵּחַ אֲשֶׁר-  
 עָשָׂה שָׁם בְּרֵאשִׁיטָה<sup>4</sup> וַיִּקְרָא שָׁם אַבְרָם<sup>1</sup> בְּשֵׁם יְהוָה:  
 13. וַיֹּאמֶר אֲדֹנָי אִם-נָא מִצְּתִי חֵן בְּעֵינֶיךָ אֶל-נָא תַעֲבֹר  
 מֵעַל עֲבֹדָה: 14. וַיֵּרָא יַעֲקֹב<sup>1</sup> כִּי יֵשׁ-שָׁבֶר בַּמִּצְרִיִּם<sup>1</sup>  
 וַיֹּאמֶר יַעֲקֹב<sup>1</sup> לְבָנָיו לָמָּה תִתְּרָאוּ<sup>5</sup>: 15. וַיֹּאמֶר הִנֵּה  
 שָׁמַעְתִּי כִּי יֵשׁ-שָׁבֶר בַּמִּצְרִיִּם<sup>1</sup> רְדוּ-שָׁמָּה וְשִׁבְרוּ-לָנוּ מִשָּׁם:  
 16. וַאֲנִי הִנְנִי מֵבִיא אֶת-הַמָּבּוּל מִיָּם עַל-הָאָרֶץ לְשַׁחַת  
 כָּל-בָּשָׂר אֲשֶׁר-בּוֹ<sup>6</sup> רוּחַ חַיִּים<sup>7</sup> מִתַּחַת הַשָּׁמַיִם:

<sup>1</sup> Proper name.<sup>2</sup> Adverb, strengthened by repetition, *all round*.<sup>3</sup> 'as before him,' i. e. *meet for him*.<sup>4</sup> From רֵאשִׁית *beginning* (seeראש) fem. form with prep., *at first*.<sup>5</sup> Hithpael, *look on one another*.<sup>6</sup> § 187. 1.<sup>7</sup> Phrase, *the breath of life*.

## PART III.

*READING LESSONS AND EXERCISES.*



# PART III.

## READING LESSONS AND EXERCISES.

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### CHAPTER I.

#### NOTES ON SYNTAX.

The following Notes, intended as a help to the Reading Lessons and other Exercises, are, in general, but a methodised and slightly expanded recapitulation of what has been stated and exemplified in the preceding pages.

Points in which Hebrew idioms differ from those of Western languages are especially marked, as well as certain coincidences. For the rest, the ordinary laws of language are observed in Hebrew, with less complexity in the construction of sentences, but with more of ellipsis, that is, the collocation of words where the reader's own mind must supply the connection. Hence arise both the simplicity and the difficulty of the study.

#### THE SIMPLE SENTENCE.

276. *a. Subject, Copula and Predicate.* The Copula (substantive verb) is generally omitted (§ 114, p. 48), excepting where time is to be marked, or where special emphasis is required, as Gen. i. 2, iii. 1. In this latter case, the personal pronoun is often placed between the Subject and Predicate; as 1 Sam. xvii. 14, *David, he* (הוא) *the youngest*; Job xxviii. 28, *The fear of the Lord, it* (היא) *wisdom*, i. e. 'is the youngest,' 'is wisdom.'

*Obs.*—The Predicate is often placed first, as 'Good is the word,' Isa. xxxix. 8. The Article marks the Subject.

*b. The Verb as Predicate.* 'The Verb agrees with its Subject in Gender, Number and Person.' Apparent exceptions



to this rule of Concord may be explained according to the laws of thought and language. Thus אֱלֹהִים almost always takes a singular verb when used of the true God. See below, § 288. So, in general, with nouns which have a plural form and singular meaning; also often with feminine plurals (comp. Greek neuter plural nominatives with singular verb).

Again, the masculine verb is often employed where the feminine would naturally be expected; but not the reverse. See below, Ruth i. 8. The singular verb also is occasionally used with the plural subject, but not the contrary. Especially with הָיָה: Isa. xxx. 25, וְהָיָה פְּלָגִים *and there shall be rivulets*; Gen. i. 14; but also with other verbs: Ezek. xiv. 1, וַיָּבֹאוּ אֲנָשִׁים *and there came men*.

c. **The Personal Pronoun as Subject** is seldom expressed, as the form of the verb itself intimates the person. By a kind of pleonasm, however, the pronoun is given where emphasis is required, as (1st pers.), Gen. xlvii. 30, אֲנִי אַעֲשֶׂה כְּדְבָרְךָ *I will do according to thy word*; specially when the Divine Being is the speaker, as Deut. xxxii. 39. Other instances are, for the 2nd person: Ex. x. 25, תַּתֵּן אַתָּה תַּתֵּן *thou shalt give*, i.e. thou thyself, Pharaoh, and no other; for the 3rd person: Gen. iii. 16, הוּא יִמְשָׁל-בְּךָ *he shall rule over thee*; Ps. cxviii. 7, וְאֲנִי אֶרְאֶה *and I shall see*.

d. The old substantives, שׁ *existence* and אֵין (const. אֵין) *nothingness*, are used as particles combining subject and copula in one, 'there is (or was),' 'there is (or was) not,' Ruth i. 12, iii. 12, 1 Sam. xviii. 25. In Job ix. 33, לֹא-יֵשׁ is used instead of אֵין, *There is no daysman between us*, and in Ps. cxxxv. 17, יֵשׁ and אֵין are combined, *Neither is there any breath in their mouths*; the negative in both cases being emphatic. See § 272, note 3.

e. **Indefinite Personal Subject.** Forms like '(they) say,' plur.; '(one) says,' sing.; for *it is said*, are frequent in Hebrew with all verbs (Fr. *on dit*). Thus Gen. xi. 9, קָרָא שְׁמָהּ בָּבֶל (one) *called its name Babel* = 'its name was called'; Job xxxiv. 20, יָסִירוּ אֶבִיר (they) *take away a mighty one* = 'a mighty one is taken away' (passive in parallel). Sometimes the inf. is used: Prov. xii. 7, הַפּוֹךְ רָשָׁעִים (there is) *overthrowing (to) the wicked*, i.e. 'they are overthrown.'

f. **A Participle** is often used as **Predicate** (§ 193, p. 75): Gen. i. 2, וְרוּחַ אֱלֹהִים מְרַחֶפֶת עַל-פְּנֵי הַמַּיִם and *the Spirit of God (was) brooding over the face of the waters*. This verse illustrates all three usages—the Copula emphatically expressed (הָיְתָה), the Copula omitted, and the participial Predicate.

### VERB AND OBJECT.

277. a. As the Hebrew has no special form for the **Objective Case**, it is often only the order of the words, or the general meaning of the passage, that distinguishes between subject and object.

But where the object is *definite*—as with the article, or in the construct state, or with a suffix, or a proper name, see § 130—the ‘mark of the accusative,’ אֶת (with maqqeph אֶת־), is generally employed, as in Gen. i. 1, אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ *the heavens and the earth*. For pronominal suffixes with אֶת, the ‘accusative’ of pronouns, see § 179.

Obs.—This accusative sign must be distinguished from the preposition אֶת, אֶת־ with. The forms with pronominal suffixes are distinct (as אֶתְּךָ, אֶתְּהוּ), but otherwise there is occasional ambiguity, as Gen. iv. 1, קָנִיתִי אִישׁ אֶת־יְהוָה *I have gotten a man with the help of Jehovah* (R.V.). Some of the older Christian interpreters, with Luther, make this a case of apposition—‘a man even Jehovah’; but this view is now generally abandoned.

b. Verbs, both transitive and intransitive, often take a **cognate accusative**, as to ‘see a sight,’ to ‘think a thought,’ etc. See Gen. i. 29, זָרַע זֶרַע *seeding (producing) seed*; Prov. xxii. 23, הָרִיב הָרִיב *will strive their strife* (plead their cause); also Ps. xiv. 5, *feared a fear*; 2 Sam. xii. 16, *fasted a fast*; Lam. i. 8, *sinned a sin*; so with adjuncts, Gen. xxvii. 34, *cried an exceeding great and bitter cry*.

c. Some verbs vary between transitive and intransitive; in the latter use followed by a preposition. The chief instance is שָׁמַע *hear*, as Gen. iii. 8, *they heard the voice* אֶת־קוֹל of the Lord; but ver. 17, *thou hast hearkened to the voice* לְקוֹל of thy wife. Again, Deut. xxxiii. 7, *hear, Lord, the voice* קוֹל, without אֶת־ of Judah; but Gen. xxi. 17, *God hath hearkened to the voice* אֶל־קוֹל of the lad. (Compare Gk. ἀκούειν, with acc. or gen.)

d. Some intransitive verbs are followed by a simple object-noun, omitting the preposition, which must be understood to complete their sense; as, to go *to*, to go *from*, to walk *in*, to ascend *to*, to descend *to*, to dwell or sit *at* or *in*, to be full *of*, to be satisfied *with*. Thus, Isa. xxxiii. 15, הִלֵּךְ צְדָקוֹת walking (in) righteousness; Ps. cvii. 26, יָעֲלוּ שָׁמַיִם they ascend (to) heaven; Gen. vi. 13, מְלֵאָה הָאָרֶץ חָמָס the earth was full (of) violence, etc.

e. **A Double Object** (principal and secondary) is frequently found after transitive verbs, expressing different relations; in such phrases as, *He formed man* (of) *dust* אָתָּה הֵצַרְתָּ עָפָר; *Joseph nourished his father* (with) *bread*; *He asked life* (of) *Thee*; *To teach the children of Israel the bow*. In all these instances the preposition is omitted. A frequent case is in verbs of the Hiphil form, as Ps. lx. 5, הִרְאִיתָ עַמֶּךָ קִשָּׁה Thou hast caused thy people to see adversity. Verbs of clothing have this construction, as 1 Sam. xvii. 38, וַיִּלְבֹּשׁ שָׂאוּל אֶת־דָּוִד מָדִיו Saul clad David (with) his apparel. So Ex. xxix. 5, Isa. l. 3, etc.

#### TENSES AND MOODS.

278. It is here that Hebrew differs most essentially from Western languages. The main point to be remembered is that the **Perfect** expresses **completeness**, the **Imperfect incompleteness**. 'The tenses,' says Dr. Driver, 'mark only differences in the kind of time, not differences in the order of time, i.e. they do not in themselves determine the *date* at which an action takes place, they only indicate its *character* or *kind*; the three stages, of incipency, continuance and completion, being represented respectively by the Imperfect, the Participle, and the Perfect<sup>1</sup>.'

a. This general principle affords the key to the various uses of the two Tenses. On the Perfect and Imperfect, see §§ 220–222. For the idiom known as **Vav Conversive**, see §§ 223–227, and for **Vav Consecutive**, § 228. For the **Cohortative** and **Jussive Imperfect**, see § 219.

b. The first Psalm (Reading Lesson, § 301) contains examples of both Tenses.

<sup>1</sup> On the Use of the Tenses in Hebrew, Introd., p. 3.

- (1) Ideally complete; ver. 1, הָלַךְ, עָמַד, יָשַׁב *walketh, standeth, sitteth*, the fixed and permanent character. So ver. 3, הָיָה *he is*.
- (2) Incomplete, because repeated; ver. 2, יְהַנֵּה *meditateth*; 3, יָתַן *yieldeth* (its fruit); יָבֹל *withereth*; יַעֲשֶׂה *doeth*; יִצְלַח *prospereth*; 4, תִּדְּרֶנּוּ *driveth it away*; 5, יִקְמוּ *standeth*; 6, הָאֵבֶר *perisheth*.

These verbs might all be rendered into English by the present tense, their fundamental distinction remaining. In ver. 6, the Participle יוֹדֵעַ *knoweth* gives, in yet another relation, a present significance, as that which is continuous and permanent.

279. **Conditional.** The protasis or apodosis of a conditional proposition is variously expressed by the Perfect or the Imperfect, as the idea of completeness or incompleteness prevails.

*Perf.*: Isa. i. 9, בְּסוֹדֵם הָיִינוּ לְעֹמֶרָה דְּמִינוּ *We should have been as Sodom, we should have resembled Gomorrah*; Gen. xliii. 14, בְּאִשֶּׁר שָׁבַלְתִּי שָׁבַלְתִּי *If I am bereaved, I am bereaved*.

*Imperf.*: Ps. xxiii. 4, לֹא-אֵירָא . . . בִּי-אֵלֶיךָ *Even should I go, I should not fear*.

280. **Potential** (may, can, might, could). The Imperfect is generally used, as Gen. ii. 16, מִכָּל עֵץ-הָגֶן אָכַל תֹּאכֵל *of every tree of the garden thou mayest freely eat*; Job ix. 2, וַיִּמָּהֲ-יִצְדֵק אָנוּשׁ, בֵּי-אֵל *but how can man be just with God?* This Imperfect is often preceded by a Particle denoting contingency, as כִּי *that*, בְּעֵבוֹר *to the end that*, בֹּל *that not*, etc. See § 274, p. 144.

281. **Optative.** A wish is expressed by the Imperfect, often followed by the Particle נָא, § 275. Ps. vii. 4-6, *If there be iniquity in my hands, . . . יִרְדֵּף אוֹיֵב נַפְשִׁי may an enemy persecute my soul!* ver. 10, וְיִמְרֹנָה רַע רְשָׁעִים *Oh let the wickedness of the wicked come to an end!*

282. **Interrogative.** In direct questions the prefix הֲ is regularly used with the first word in the sentence: Gen. iv. 9, הֲשֹׁמֵר אָחִי אָנֹכִי *(am) I my brother's keeper?* The answer expected may be affirmative or negative; but הֲלֹא expects the affirmative (Lat. *nonne*); Gen. xxvii. 36, הֲלֹא-אֶצְלָתָ לִּי בְרָכָה *hast thou not*

*reserved a blessing for me?* The interrogative particle is sometimes omitted, the connection indicating the sense, as Gen. iii. 1, **הֲאֵלֹהִים בֵּרַךְ אֶת אָדָם** *hath God indeed said?* Especially in cases of deep emotion, as 2 Sam. xviii. 29, **יִשְׁלֹם לְנֶעַר לְאַבְשָׁלוֹם** (is) *the young man Absalom safe?* See also Job ii. 9. Such omission often takes place in negative sentences, as Job xiv. 16, **לֹא תִשְׁמֹר עַל-חַטָּאתִי** *dost Thou not watch over my sin?*

For *disjunctive* questions the general form is **הֲ . . . אִם** (*utrum . . . an*), as 1 Kings xxii. 15, **הֲנִגְלֶה אִם-נִחְדָּל** *shall we go . . . or shall we forbear?*

For *indirect* questions הֲ is also used, as Gen. viii. 8, **לִרְאוֹת הֲקֵלָו** *to see whether the waters were abated.* Sometimes **אִם**, as Song vii. 13, **אִם-פָּרְחָה הַגֶּפֶן** *let us see whether the vine hath budded.*

283. **Imperative** (§ 193, p. 74). This is used only in the second person, singular and plural, and is restricted to positive commands. *Prohibitions* are expressed by the Imperfect with **לֹא**, as in the Ten Commandments; or by **אַל** = Gk. *μή*. See § 272, p. 141, notes.

The Imperative frequently expresses a *consequence*, as in Ruth i. 9, iv. 11, where see notes. So Ps. cxxviii. 5, **יְהוָה בֵּרַכְךָ** *shall bless thee . . . and see thou*, i.e. 'thou shalt see,' *the good of Jerusalem*; 2 Sam. xxi. 3, **וְיָבִרְכֶּינִי** *wherewith shall I make atonement*, and **יְבָרְכֶינִי** *and bless ye*, i.e. 'that ye may bless.'

284. **Infinitives** (§ 193, p. 75). *a. The Infinitive Absolute* expresses the idea of the verb abstracted from all considerations of person or time. See Hosea iv. 2, **אֲלֶה וְכַחֵשׁ וְרָצַח וְנָאֵף וְגָבַל וְנָאֵף** *swearing, and breaking faith, and killing, and stealing, and committing adultery*; so 2 Chron. xxxi. 10, **וְיֵאָכְלוּ וְיִשְׂבְּרוּ וְיִשְׂמְחוּ** *to eat and to be satisfied and to have to spare*, are infinitives put elliptically for 'we have eaten,' etc. But the chief use of the Infinitive Absolute is as an intensive of its own verb, Gen. ii. 17, **מָוֶת תָּמוּת** *to die thou shalt die*, i.e. 'thou shalt surely die'; Isa. vi. 9, **וְיִרְאוּ וְיִשְׁמְעוּ** *hear ye to hear* and **וְיִרְאוּ וְיִשְׁמְעוּ** *and see ye to see*, i.e. 'hear ye indeed . . . see ye indeed.' Sometimes it occurs in place of a finite verb, especially of the imperative, as Deut. v. 12, **שְׁמֹר** *observe the Sabbath-day.*

**b. The Infinitive Construct** is the verbal noun, used, as nouns generally, in the framework of the sentence. It may be *Subject*, as Gen. ii. 18, *The being of the man* הָיֹוֹת הָאָדָם *alone is not good*; or *Object*, as Isa. xxxvii. 28, *I know thy sitting down, and thy going out, and thy coming in*, וְיָצֵאתְךָ וְבֹאֲךָ וְשָׁבְךָ; or may follow the Construct State, as Gen. ii. 17, *The tree of the knowing* הָדָעַת *good and evil*. Its most frequent use, however, is with prepositions, as בְּ, *in their being* = 'when they were'; מִן, *from seeing* = 'so as not to see'; and especially לְ, *to, in order to, so as to*; note also the phrase, לֵאמֹר *so as to say*, to be rendered *saying*.

285. **Participles** (§ 193, p. 75). *a.* The constructive use of the Participle with the Article as a relative clause, is very usual, as Isa. xxviii. 16, הַמֵּאֲמִין *the believing one* = 'he who believes'; Job v. 10, הַנִּתֵּן *who giveth*, etc. (Compare Gk. ὁ πιστεύων, ὁ δούς.)

*b.* In the use of the Participle as predicate, while the tense to be understood is generally the present, other tenses may also be implied, as determined by the context. Thus, Ps. cxlv. 14, *Jehovah upholdeth all that fall*; Amos ix. 11, *The tabernacle of David that is fallen*; Isa. xxx. 13, *As a breach ready to fall*, are all expressed by the same Participle.

The Participles and Infinitives of transitive verbs are followed, like other forms of the verb, by the **Accusative**.

## NOUNS.

286. **Apposition.** Nouns referring to the same person or thing are placed together in the same grammatical construction, the one noun explaining or defining the other, as 1 Kings xvii. 10, *a woman, a widow*; Gen. xxxix. 1, *a man, an Egyptian*. Often with proper names, 1 Kings iv. 1, הַמֶּלֶךְ שְׁלֹמֹה. See § 289, note *d*.

## NUMBER.

287. *a.* **Pluralis excellentiae.** The Divine Names אֱלֹהִים, אֱלֹהֵי, by the plural form, express majesty and dignity. (See also Job xxxv. 10, literally 'thy Makers'; and Isa. liv. 5; but such instances are rare.) The idiom has been thought to intimate plurality of *attributes*; according to some of the older Christian

grammarians, plurality in *essence*. The verbs, pronouns, adjectives and participles used with these Divine Names are generally in the singular number, as Gen. i. 1, בָּרָא אֱלֹהִים. Occasionally they are plural, but are even then associated with words indicating unity. See Josh. xxiv. 19, אֱלֹהִים קְדוֹשִׁים הוּא אֱלֹהֵינוּ, *God is holy, He is a jealous God*.

Obs.—The sacred Name יהוה *Jehovah* or *Yahweh*, is always singular, never takes the Article, and is never in the construct state. Such phrases as יהוה צְבָאוֹת *Jehovah of hosts* really contain an ellipsis of אֱלֹהֵי or אֲדֹנָי *Jehovah* (God or Lord) *of hosts*. See § 99. With prefixes, the (*k<sup>ethibh</sup>*) pointing of the Name is as for אֲדֹנָי, thus בְּיְהוָה, כִּיְהוָה, etc.

b. Plurality, with the idea of distribution, variety or succession, is often expressed by the repetition of the noun; as Isa. vi. 2, שֵׁשׁ כְּנָפִים שֵׁשׁ כְּנָפִים *six wings, six wings* (to each); Deut. xiv. 22, שָׁנָה שָׁנָה *year by year*; 1 Chron. ix. 32, שַׁבַּת שַׁבַּת *every Sabbath*. Sometimes with וְ: Deut. xxxii. 7, דּוֹר־דּוֹר *many generations*; Ps. lxxxvii. 5, אִישׁ וְאִישׁ *this and that man*, R.V.; Ps. xii. 3, בְּלֵב וְלֵב *with heart and heart* (with a double heart, duplicity); Prov. xx. 10, אֶבֶן וְאֶבֶן אֵיפָה וְאֵיפָה *stone (weight) and stone, ephah and ephah*, i.e. different weights and measures. So Deut. xxv. 13, 14.

c. Dual nouns, in their agreement with adjectives, pronouns and verbs, are generally treated as plural, as Isa. xxxv. 3, יָדַיִם וְכַרְפֵּיִם כְּשֵׁלוֹת *weak hands and tottering knees*.

### CASE.

288. Strictly speaking, the Hebrew has no cases, the various relations of the noun or pronoun, which in other languages are indicated by inflections, being here supplied by the use of prepositions, or by the thought of the reader. Still, for convenience sake, the usual case-appellations may be employed.

a. **The Absolute Case.** A noun often stands alone, the connection with the rest of the sentence being mentally supplied. This is generally described as a species of *Nominative*, the case of the Subject, § 276. Thus, 2 Sam. xxii. 31, *God, His way is perfect*; Ps. lxxiv. 17, '*Summer and winter, thou hast made them*'; Isa. xi. 10, '*The root of Jesse, unto Him shall the nations seek.*'

b. The special use of the plural construct, אֲשֶׁר־ *the blessings of*, may here be noted; as Ps. i. 1. The word may be rendered *Oh the blessedness of*, or as E.V. *Blessed is*.

289. **Genitive.** a. The Construct State has already been explained and exemplified. See especially § 129, p. 50. Observe, that the governing noun, being sufficiently defined by that which follows, *does not take the Article*. When a pronominal affix is required, it is affixed to the *Noun governed*. Thus, 'My holy mountain' is not 'My mountain of holiness,' but 'the mountain of My holiness,' הַר קֹדְשִׁי. The governing word may be an Adjective or Participle, as 'great of strength,' 'broken of heart.'

b. The relations expressed by this idiom are very various, as Ps. xlv. 7, *sceptre of righteousness*; xlv. 23, *sheep of slaughter*, i. e. destined to slaughter; Isa. liii. 5, *chastisement of our peace*, i. e. that brings peace to us. It expresses both subjective and objective genitive: thus Ezek. xii. 19, חַמַּס הַיֹּשְׁבִים *the violence of the inhabitants*, but Obad. 10, חַמַּס אָחִיךָ *the violence of thy brother*: in the former case, 'the violence committed by the inhabitants,' in the latter, 'the violence done to thy brother.'

c. The possessive relation is often denoted by the prefix לְ. Thus, Gen. xxix. 9, *Rachel came with the flock* אֲשֶׁר לְאָבִיהָ *which (was) to her father*, i. e. 'her father's flock.' Especially in the titles to many Psalms: מְזִמּוֹר לְדָוִד *a Psalm (belonging or attributed) to David* = 'a Psalm of David.' So of Solomon, Ps. lxxii. But the meaning of לְ is not always the same, as לְמִנְצֵחַ *for the Precentor*: and *perhaps* in the superscription to Ps. xlii, etc., *for the sons of Korah*, the temple choir.

d. Some expressions alternate between the construct state and apposition. Thus, 1 Chron. xxi. 25, שֶׁקֶלִי זָהָב *shekels of gold*; 1 Sam. xvii. 7, שֶׁקֶלִים בַּרְזֶל *shekels of iron*. So Ezra viii. 21, הַנָּהָר אַחָוָה *the river Ahava*; 1 Chron. v. 9, הַנָּהָר פָּרַת *the river Euphrates*; but 2 Kings xxiii. 29, and many other places, נָהָר פָּרַת *the river Euphrates*, lit. 'the river of Euphrates'; Gen. xxiii. 2, קִרְיַת אַרְבַּע (Kirjath-Arba) *the city of Arba*; (compare Lat. *urbs Roma* or *urbs Romae*.) See further § 294.

290. **Dative.** Generally expressed by the preposition לְ or



אל. For possessive force given to this Dative form, see preceding section. Hence the construction *there is to me* = I have; as 2 Sam. xii. 2, לְעֹשִׁיר הָיָה צֹאן, *a rich man had a flock*.

The pronominal suffix to the verb is occasionally not accusative but dative in meaning, as Josh. xv. 19, נָתַתְּנִי Thou hast given to me; Neh. ix. 28, וַיִּזְעָקוּךָ and they cried to Thee.

291. **Accusative.** a. For the Objective uses of the noun, with or without אֶת (את), see § 277.

b. The Accusative is frequently used to designate *place* (to or at); *time* (when or how long), as הַיּוֹם *to-day*; חֹשֶׁךְ שְׁלֹשֶׁת יָמִים *darkness for three days*; (and perhaps Ps. cxxvii. 2, יִתֵּן לִירֵדוֹ שֵׁנָה, *He giveth to His beloved in sleep*)<sup>1</sup>; *space* (how large); *manner*, as בְּטָח *security*; 1 Sam. xii. 11, וַתֵּשְׁבוּ בְטָח and ye dwelt securely (but often with לְ, as Job xi. 18, לְבִטָּח תִּשְׁכַּב, *thou shalt rest securely*). Such accusatives are adverbial. A general relation is sometimes denoted, some such words as *in respect to* being supplied, as Gen. xli. 40, רַק הַכִּסֵּא אֲנִי דָל מִמֶּךָ, *only with regard to the throne will I be greater than thou*.

292. **Vocative.** For this there is no special sign; the context must determine. It generally takes the Article. Compare Ps. cxiv. 3, הַיָּם רָאָה וַיָּנֶם the sea saw it and fled, with ver. 5, מַה־לָּךְ הָיָם בִּי תָנוּס what (happened) to thee, O sea, that thou fleest? the noun being identical in both clauses. So Isa. xlii. 18, Hear, ye deaf, and look, ye blind! (הַחֲרָשִׁים, הָעֵוְרִים); Deut. xxxii. 1, הֶאֱזִינוּ הַשָּׁמַיִם give ear, ye heavens!

Obs.—But in these cases, ‘the Substantive with the Article is really in apposition with the Personal Pronoun of the second person, which is either expressly mentioned (1 Sam. xvii. 58) or virtually present.’—Gesenius.

293. **Ablative.** For the prepositions בְּ *in, at, on*, and מִן (מִן) *from*, see § 273.

#### ADJECTIVES.

294. a. For the Adjective as qualifying a Noun, see §§ 169–171. For the Adjective as Predicate, compare § 276. In both cases, the Concord is the same in gender and number. So also

<sup>1</sup> Luther: *Seinen Freunden gibt er es schlafend*, see R.V. marg.

with participles. The following idioms must be especially noted:

*A wise father,* אָב חָכָם.

*The wise father,* הָאָב הַחָכָם.

*The father is wise,* חָכָם הָאָב.

The Article is also affixed to demonstrative pronouns and to participles when qualifying definite nouns, as:

*This day,* הַיּוֹם הַזֶּה, Gen. vii. 13.

*The sword turning every way,* הַחֶרֶב הַמִּתְהַפֶּכֶת, Gen. iii. 24.

Obs.—In the Hebrew sentence, the qualifying Adjective generally stands *after* its noun, the predicative Adjective *before* it.

Adjectives and Participles referring to two or more Nouns connected by a conjunction are put in the plural: and are masculine if the nouns are of different genders, as Gen. xviii. 11, אֲבִרָהֶם וְשָׂרָה זְקֵנִים *Abraham and Sarah were old*. Occasionally, however, the plural adjective agrees in gender with the nearest noun. Collective nouns may take the singular or plural, according as the thought of unity or separateness prevails.

A similar reference to the sense rather than the form of the noun also often determines the gender of the Adjective. Thus, עֲרָה (fem.) *congregation* may take a fem. sing. as Num. xiv. 27, or a masc. plur. as xvi. 3 (*constructio ad sensum*).

Adjectives are frequently used without their substantives, when the meaning is clear. Such words as *man*, *woman* are thus often omitted. In this case the adjective is treated like the substantive in regard to the construct state, the use of affixes and suffixes, etc.

**Substitutes for Adjectives.** The number of Adjectives in Hebrew is very limited (see § 172); their place being often picturesquely supplied by a genitive construction. Thus, Ps. xxiii. 2, *pastures of greenness, waters of rest*; Isa. xxxiii. 17, *a land of distances* = 'a far-off' or 'wide-stretching land.'

Occasionally, apposition takes the place of the genitive construction, and thus 'true words' may be written either דְּבָרֵי אֱמֶת *words of truth*, Eccl. xii. 10, or אִמְרֵי אֱמֶת *words (that are) truth*, Prov. xxii. 21.

**b. Quality or attribute** is often denoted by the use of words such as *son*, *lord*, etc. Thus, *sons of valour* = 'the valiant,' as Judges xxi. 10; often *sons of belial* or *worthlessness* for 'the worthless.' So in intimating time of life, Gen. xvii. 24, *Abraham was a son of ninety-nine years*; Job v. 7, בְּנֵי רֶשֶׁף *the sons of flame*, i.e. 'the sparks.' Similarly, בַּעַל *lord*, as *a lord of wing*, Prov. i. 17, for 'a winged thing.'

**c. The Divine Name** is frequently used in regimen to denote great or majestic qualities, as Ps. xxxvi. 7, *mountains of God*; lxxx. 11, *cedars of God*. Sometimes לְ is used; as of Nineveh, Jonah iii. 3, עִיר-גְּדוֹלָה לֵאלֹהִים *a city great before God*.

**Degrees of Comparison.** **d.** For the preposition מִן as the sign of the **Comparative**, see § 173. The Adjective is sometimes omitted, as Prov. xviii. 19, *a brother offended — than a strong city*, where A.V. and R.V. supply the words *is harder to be won*. Elliptical constructions are exemplified in such phrases as Job xlii. 3, Ps. cxxx. 1, נִפְלְאוֹת מִמֶּנִּי (more) *wonderful things than I* (can understand), 'too wonderful for me'; Isa. x. 10, פְּסִילֵיהֶם מִירוּשָׁלַם *their graven images* (were more) *than* (in) *Jerusalem*.

A Verb often carries a Comparative force, being also followed by מִן, as Gen. xxxvii. 3, *Israel loved Joseph* (more) *than מִן all his sons*; 2 Sam. i. 23, מִנְּשָׁרִים קָלוּ מֵאַרְיֹת גְּבִיר *they were swifter than eagles, they were stronger than lions*.

**e.** For the **Superlative** expressed by the Adjective with the Article, see § 174. Thus Gen. xlii. 13, *the young one* = 'the youngest'; Jonah iii. 5, מִגְּדוֹלָם וְעַד-קָטָנָם *from their great (one) even unto their little (one)* = 'from the greatest to the least among them.'

A Superlative force is often given to an Adjective or Noun by repeating it in the Genitive, *the holy of holies* = 'the most holy'; *the Song of Songs* = 'the most excellent song.' Sometimes with the preposition בְּ, as Prov. xxx. 30, גְּבוּר בְּבֵהֱמָה *strongest among beasts*; Song vi. 1, הַיָּפָה בְּנָשִׁים *the fairest among women*. Compare Luke i. 28.

The adverb מְאֹד *very* gives a superlative force to an adjective, as Gen. i. 31, טוֹב מְאֹד *very good*; Num. xi. 33. Or the

adjective may be repeated, Deut. xxviii. 43, מְעֹלָה מְעֹלָה *very high*; מְטָה מְטָה *very low*; Eccl. vii. 24, עֲמוֹק עֲמוֹק *very deep*.

## NUMERALS.

295. For the general construction of the Numerals, see §§ 265-269.

It should be noticed that כָּל (כָּל-) *all* is really a substantive, 'the whole' or 'totality'; hence is unaffected by the gender or number of the word to which it refers; כָּל-הָאָרֶץ *all the earth*; כָּל-הַגּוֹיִם *all the nations*; the predicate (verb or adjective) usually agreeing with the noun. But כָּל- prefixed to a singular noun without the Article means *every*: לֹא with *all* is a denial of the whole = *not any*, as Gen. iii. 1.

## PRONOUNS.

296. The emphatic use of the Personal Pronouns may be exemplified by such passages as Isa. xliii. 11, אֲנִי אֲנִי יְהוָה, *I am Jehovah*; lvii. 6, הֵם הֵם לְךָ, *they, they are thy lot*.

The pronoun of the third person in the Pentateuch is, with very few exceptions, הוּא for both genders. For the feminine it is pointed הִיא, to be read הֵיא as if by a perpetual *q'el*.

297. *a.* For the Relative Pronoun, see § 187. אֲשֶׁר is really an indeclinable particle ('an old demonstrative,' *Gesenius*) which often gives a relative sense to personal pronouns or to adverbs of time or place. Hence such constructions as the following:—

Gen. vii. 15, *which the breath of life was in it* = in which was the breath of life.

Ex. vi. 26, *This is (these are) Aaron and Moses, which the Lord said to them* = to whom the Lord said.

Gen. xliv. 16, *He which the cup is found in his hand* = he in whose hand the cup is found.

1 Kings xviii. 10, *There is no kingdom or nation which the king hath not sent there* אֲשֶׁר = whither the king hath not sent.

*b.* For other uses of אֲשֶׁר, especially as an equivalent to a conjunction (*how, that, in order that, forasmuch as*), also for its employment with prefixes (כִּי, כִּי, לִי, מִן), see the *Lexicon*.

c. The relative, as in other languages, is often omitted, as Gen. iii. 13, *What is this thou hast done?* Ps. vii. 15, *He is fallen into the ditch he made*, יָפֵל בְּשִׁחַת יָפְעָל.

d. In many cases אֲשֶׁר includes the antecedent and relative in one = *that which* or *what*; as Gen. xviii. 17, הַמְכַפֶּה אֲנִי הַמְכַפֶּה אֲנִי עֹשֶׂה מֵאַבְרָהָם אֲשֶׁר אֲנִי עֹשֶׂה shall I hide from Abraham what I am doing? (Note the repeated אֲנִי, § 295.) So with the masculine, as Num. xxii. 6. As the Object in the rel. clause, אֲשֶׁר may be preceded by אֵת (אֶת-), as in Prov. iii. 12, אֵת אֲשֶׁר-יֵאָהֵב יְהוָה whom the Lord loveth. So Gen. xlv. 1; Ex. xx. 7.

e. A relative sentence may be changed into a form equivalent in sense, as Ps. lxxii. 12, *He shall deliver the needy, and there is no helper to him*, i. e. 'him who has no helper': אֵין עֹזֵר לוֹ.

f. In certain books, אֲשֶׁר is replaced by the prefix שְׁ (rarely שִׁ) followed by daghesh forte ('in compensation for the omitted ר', Gesenius). Thus, Ps. cxxiv. 6, שֶׁלֹא נָתַנְנוּ who hath not given us up (for אֲשֶׁר לֹא). Lam. ii. 16, שֶׁקִּוִּיָּהּ הַיּוֹם the day which we looked for; also constantly in Eccl. and Sol. Song, and occasionally in Judges. Before gutturals, the inadmissible daghesh often simply disappears, as Eccl. ii. 22, שֶׁהוּא, or שִׁ takes *sheva*, as Eccl. iii. 18, שֶׁהֵם; once *gamets*, Judg. vi. 17. The form is usual in later Hebrew.

g. The demonstrative הַ sometimes takes the place of the relative (compare *that* in English), as Ps. civ. 8, מְקוֹם זֶה יִסְדָּתָהּ the place that Thou hadst founded; Prov. xxiii. 22, שִׁמְעֵה לְאָבִיךָ הַיּוֹם Hearken to thy father that begat thee. See also Job xv. 17.

298. **Connection of Clauses.** The chief connective of words and sentences is the conjunction וְ (see § 274). Its uses, however, extend far beyond those of the simple copulative. As has been already noted (§ 275), the Hebrew to a great extent discards the links which, in Western languages, unite words and clauses, leaving the reader to supply the connection of thought. It thus includes the meaning of many particles, such as אוּ or, אֲזַ then, אַכֵּן certainly, אֵלֶּם perhaps, בְּעֵבוֹר in order to, לְמַעַן for the sake of, לָכֵן therefore.

'These particles were reserved for cases in which special emphasis or distinctness was desired: their frequent use was felt instinctively

to be inconsistent with the lightness and grace of movement which the Hebrew ear loved; and thus in A.V., R.V., words like *or*, *then*, *but*, *notwithstanding*, *howbeit*, *so*, *thus*, *therefore*, *that*, constantly appear, where the Hebrew has simply ׀. (Gesenius' *Lexicon*, new edition by Brown, Driver, and Briggs, part iii, p. 252.)

Hence such sentences as the following:

'Of every tree of the garden thou mayest freely eat, *and* of the tree of the knowledge of good and evil,' etc., rendered *but*. Gen. ii. 16, 17.

'I am black *and* comely,' i. e. '*but* comely.' Sol. Song i. 5.

'In the day of your eating thereof, *and* your eyes shall be opened.' Read *then*. Gen. iii. 5.

'What wilt thou give me, *and* I go childless?' i. e. '*seeing* I go.' Gen. xv. 2.

'These men are peaceable with us, *and* let them dwell in the land,' i. e. '*therefore*.' Gen. xxxiv. 21.

'*And* he will leave his father, *and* his father would die,' i. e. '*If* he should . . . *then* his father,' etc. Gen. xlv. 22.

'*And* thou shalt hearken unto his voice, *and* I will be an enemy unto thine enemies,' i. e. '*If* thou shalt hearken . . . *then* I will be,' etc. Ex. xxiii. 22.

'Man is born to trouble, *and* the sons of flame ascend,' i. e. '*as* the sparks fly upward.' Job v. 7.

'Give us help against the adversary, *and* vain is the help of man.' Understand '*for* vain,' etc. Ps. lx. 11.

'Speak to the children of Israel, *and* they shall turn back,' i. e. '*that* they turn back.' Ex. xiv. 2.

'There is no beauty, *and* we should desire Him,' i. e. '*that* we should desire Him.' Isa. liii. 2.

'Thou delightest not in sacrifice, *and* I would give it,' i. e. either '*else* would I give it,' A.V., R.V., or '*that* I should give it,' R.V. marg. Ps. li. 17.

'Neither shall his bread fail; *and* I am the Lord thy God,' i. e. '*as truly as* I am Jehovah.' Isa. li. 14, 15.

These instances might be extended almost indefinitely, showing that there is scarcely any kind of logical connection between two clauses that may not be intimated by ׀, the reader being left to discern the precise relation.

## CHAPTER II.

### READING LESSONS, WITH NOTES.

#### 299.      PRELIMINARY NOTE ON THE ACCENTS.

As in the following Reading Lesson (the Book of Ruth), the full scheme of Accents is employed, the names and uses of those not already described (§§ 81–87) must be briefly indicated.

*a.* The six chief Distinctives have been given: viz. *Silluq*, *Athnach*, *S'gholta*, *Zaqeph-qa'on*, *Zaqeph-gadhol*, and *Tiphcha*; with the general scheme of the accentuated sentence. The older Hebrew grammarians, in their picturesque way, regarded the Sentence as a Province, regulated in meaning and rhythm by the Disjunctive Accents as *Lords* (*domini*) with the Conjunctives as their *Attendants* (*servi*). The Disjunctives were subsequently divided into *Emperors* (*imperatores*) and *Kings* (*reges*)—the six already enumerated; the next two classes being *Princes* (*duces*) and *Officers* (*comites*). Upon these the Conjunctive Accents wait as *Servants*; being apportioned to the former as attendants, according to minute and curious rules, which we cannot here discuss<sup>1</sup>.

*b.* It may, however, be useful to indicate three particulars in which the accents will assist the learner. See § 76.

(1) In marking the tone-syllable, they often show the grammatical form of the word. Thus מִלֵּל (*milel*, § 77) is a preposition and pronoun, *with us*; מִלְרָא (*milra*) is a verb. perf. 3 per. plural, *they built*.

(2) They often explain apparent irregularities in pointing, the greater distinctives tending to lengthen the vowels on which they stand ('in pause'). See § 100.

(3) They determine the sense in sentences otherwise ambiguous. Thus, Gen. x. 21, שֵׁם הַבְּרִיאָה יָפֶתֶ הַבְּרִיאָה (שֵׁם) might, apart from the accent, be rendered *Shem... the elder brother of Japheth*

<sup>1</sup> The student is referred, for a full account of the accents and their use, to the two works by the Rev. Dr. Wickes, *On the Accentuation of the Books of the Old Testament*; Prose and Poetical respectively (Clarendon Press).

or *the brother of Japheth the elder*. But the connective accent (*mêr'kha*, see below) on פֶּתִי shows the latter to be the meaning according to the Massoretes.

c. The poetical books (Psalms, Proverbs, Job) have certain accents peculiar to themselves, as shown § 302.

d. Accents that always stand on the final letter of a word are termed *postpositive*, like Šegholta, p. 35 ; those which are always attached to the first syllable are *prepositive*. All the others mark the *tone-syllable*.

In the following list the respective accents are placed upon their *Hebrew names*—names for the most part belonging to the post-biblical period of the language.

### 300. DISTINCTIVES: THIRD CLASS (*Duces*).

**Rebhîa'** ; see § 81 (רְבִיעִי *resting*), equivalent to a comma ; in shape like cholem, but usually found where a cholem would be impossible.

**Zarqa** (זֶרְקָה *scattering*), postpositive ; indicating a slight pause, subsidiary to Šegholta.

**Pashṭa** (פַּשְׁטָה *extension*), postpositive ; prolonging the word on which it stands, with the effect of a pause. If the word has the tone on the penult the Pashṭa is repeated, as Gen. i. 2, תָּהָה.

**Yethîbh** (יְתִיב *reversed*), prepositive ; a half-comma, equivalent to Pashṭa.

**Tebhîr** (תִּבְרִי *broken*), somewhat less than a comma.

**Shalsheth** (שְׁלִשָּׁת *chain*), isolating the word by way of emphasis. Very rare in Old Testament prose.

### 301. DISTINCTIVES: FOURTH CLASS (*Comites*).

**Pazer** (פֹּזֵר *dispenser*).

**Qarnê Pharah** (קַרְנֵי פָרָה *horns of a heifer*), otherwise known as פֹּזֵר גָּדוֹל Great Pazer.

**Telîsha gedholah** (תְּלִישָׁה גְּדוֹלָה *great drawn-out* ; a high note, emitted with effort), prepositive.

**Geresh** (גֵּרֶשׁ *expulsion*).



**Gershayim** (גֵּרְשָׁיִם), Double Geresh.

**Pešîq** (פְּשִׁיק *restrainer*), a perpendicular mark between two words. Gesenius gives it as פְּשִׁיק.

These last six accents indicate very slight pauses, and are practically equivalent to one another, as disjunctives. Musically, however, they differ; and they are attended by different *servi* or conjunctives.

### 302.      CONJUNCTIVE ACCENTS (*Servi*).

These connect the word on which they stand with the word following, in agreement, apposition, dependence, etc. Practically, they are all of the same force, the 'lords,' however, preferring each his own 'servants' or 'servant,' according to certain complicated rules.

**Munach** (מוֹנַח *sustained*).

**Mahpakh** (מַהֲפָךְ *inverted*). Like Yethîbh in form; but the latter is *prepositive*. Sometimes pointed מְהַפֵּךְ.

**Qadhma** (קֹדְמָא *going before*). Like Pashta in form, only Pashta is *postpositive*. Also called אֶזְלָא *Azla*, 'going on,' i.e. not pausing in the melody.

**Darga** (דֶּרְגָא *a trill*); attendant on Rebhîa' and Tebhîr.

**Telîsha qetannah** (תְּלִישָׁא קֶטְנָנָה *small drawn-out*). Compare the disjunctive *Telîsha g'dholah*.

**Mêrekha** (מֵירְכָא *prolonged*). Occasionally doubled (מֵירְכָא מֵירְכָא). Often attends Tiphcha.

**Yerach** (יֶרַח *moon*) like an inverted Athnach. Sometimes called גִּלְגָּל *wheel*, from its original circular shape. The words בֶּן יוֹמוֹ *son of its day*, i.e. 'a day old,' are sometimes added to יֶרַח.

In the poetical books, the following accents are sometimes combined on the same word: *Disjunctives*; Rebhîa' with Geresh, and Mêrekha with Mahpakh (or Ôlè veyôrêd): *Conjunctives*; Mêrekha with Zarqa, and Mahpakh with Zarqa.

*Note*—When a word is marked with two accents, one indicates the tone, the other its connection or disconnection with the next word.

303.

THE BOOK OF RUTH<sup>1</sup>.

## CHAPTER I.

1. וַיְהִי בַיּוֹם שֶׁפָּט הַשִּׁפְטִים וַיְהִי רָעַב בְּאֶרֶץ וִילָךְ אִישׁ  
 מִבֵּית לֶחֶם יְהוּדָה לָגוֹר בְּשָׂדֵי מוֹאָב הוּא וְאִשְׁתּוֹ וּשְׁנֵי  
 בָנָיו: 2. וְשֵׁם הָאִישׁ אֱלִימֶלֶךְ וְשֵׁם אִשְׁתּוֹ נַעֲמִי וְשֵׁם  
 שְׁנֵי-בָנָיו מַחְלֹן וְכִלְיוֹן אֶפְרַתִּים מִבֵּית לֶחֶם יְהוּדָה  
 וַיָּבֹאוּ שְׂדֵי-מוֹאָב וַיְהִי-שָׁם: 3. וַיָּמָת אֱלִימֶלֶךְ אִישׁ נַעֲמִי  
 וְהַשָּׂרָר הָיָא וּשְׁנֵי בָנָיו: 4. וַיֵּשְׁאוּ לָהֶם נָשִׁים מֵאֲבוֹת  
 שָׁם הָאֶחָת עֲרֻפָּה וְשֵׁם הַשֵּׁנִית רֹות וַיָּשְׁבוּ שָׁם כְּעֶשֶׂר  
 שָׁנִים: 5. וַיָּמָתוּ גַם-שְׁנֵיהֶם מַחְלֹן וְכִלְיוֹן וְהַשָּׂרָר הָאִשָּׁה

## CHAPTER I.

1. וַיְהִי § 254 *b*. This introductory וַיְהִי is regularly followed by another וַיְהִי § 298; *Now it came to pass . . . that* (lit. and) *there was a famine.* בַּיּוֹם in the days of, ב + יוֹם from יוֹם §§ 131, 162. *the judging of the Judges,* inf. const. and ptc. qal שֶׁפָּט. וִילָךְ and went, § 247 *b*. 1. *from Bethlehem Judah* לָגוֹר to sojourn, inf. const. qal; for qamets, see p. 46 note, and p. 51. וּשְׁנֵי בָנָיו § 162. וְאִשְׁתּוֹ § 162. שְׂדֵי pl. const. of שָׂדֶה. בְּשָׂדֵי in the district of, ב + שָׂדֵי pl. const. of שָׂדֶה. וַיָּבֹאוּ § 162, 265 (2). *and two, his sons,*

2. אֱלִימֶלֶךְ § 263. נַעֲמִי No'omi (not Naomi), § 56. 1. וַיָּבֹאוּ 3 pl. impf. qal וַיָּבֹאוּ and they came, followed by simple accus. of place without preposition § 277 *d*, וַיְהִי 3 pl. impf. qal הָיָא § 254.

3. וַיָּמָת from מוֹת § 249 *g*. וְהַשָּׂרָר 3 s. f. impf. niph. שָׂרָר and (she) was left, note agreement of verb with nearer subject, as ver. 6.

4. וַיֵּשְׁאוּ 3 pl. impf. qal נָשָׂא § 244 *a*, for omitted daghesh § 38 *b*. לָהֶם § 176. הַשֵּׁנִית §§ 120, 262. הָאֶחָת § 162. נָשִׁים § 162. וַיָּשְׁבוּ from יָשַׁב § 247. 1 *b* (1). כְּעֶשֶׂר שָׁנִים about ten years, § 265. 3, for masc. pl. of שָׁנָה § 122.

5. וַיָּמָתוּ 3 pl. impf. qal מוֹת, with defective *shureq*, §§ 18, 19, and died

<sup>1</sup> In the Notes, the sign ' or " marks the abridgement of a word in the text.

מִשְׁנֵי יְלָדֶיהָ וּמֵאִשָּׁהּ: 6. וְתָקַם הָיָא וְכִלְתִּיהָ וְתִשָּׁב  
 מִשְׁדֵּי מוֹאֵב כִּי שָׁמְעָה בְּשֹׁדָה מוֹאֵב כִּי-פָקַד יְהוָה אֶת-  
 עַמּוֹ לְתֵת לָהֶם לֶחֶם: 7. וַתֵּצֵא מִן-הַמָּקוֹם אֲשֶׁר הָיְתָה-  
 שָׁמָּה וְשִׁתִּי כִלְתִּיהָ עִמָּה וַתִּלְכְּנָה בְּדֶרֶךְ לָשׁוּב אֶל-אֶרֶץ  
 יְהוּדָה: 8. וַתֹּאמֶר נַעֲמִי לְשִׁתִּי כִלְתִּיהָ לִכְנֹה שְׁבִנָּה  
 אִשָּׁה לְבֵית אִמָּה יַעֲשֶׂה יְהוָה עִמָּכֶם חֶסֶד כַּאֲשֶׁר  
 עָשִׂיתֶם עִם-הַמֵּתִים וְעִמָּדִי: 9. וַיֵּן יְהוָה לָכֶם וּמִצָּאָן  
 מְנוּחָה אִשָּׁה בֵּית אִשָּׁה וַתִּשָּׁק לָהֶן וַתִּשְׁאֲנָה קוֹלָן

ver. 8. יַעֲשֶׂה קרי

ver. 7. בִּנְיָן 'ש' רפה.

also the two of them. נִפְחַל niph., to be left (ver. 3), with following מִן, to be bereaved of. יְלָדֶיהָ from יָלַד (segholate) her children.

6. וְתָקַם from קָם § 249 g, for construction cf. ver. 3. וְכִלְתִּיהָ pl. of כָּלָה with 3 s. f. suff. וְתִשָּׁב from שָׁוָה § 249 g. שָׁמְעָה 3 s. f. pf. qal שָׁמַע עַמּוֹ his people, עם § 155. לְתֵת § 244 e, p. 46 note. לֶחֶם pause form לָחַם § 88.

7. וַתֵּצֵא 3 s. f. impf. qal יָצָא שָׁמָּה lit. which she was there, i. e. where she was, p. 140, note 3 and § 297 a; for daghesh in ש see § 37. 3. Massoretic note: in another copy (בְּנִסְחָא אֲתִרְגָּה) ש without daghesh; וְשִׁתִּי § 266 and foot-note<sup>2</sup>. עִמָּה § 181. 3 pl. f. וַתִּלְכְּנָה 3 pl. f. impf. qal הִלְכָּהּ, לָשׁוּב, for form see on לָגוּר ver. 1.

8. וַתֹּאמֶר § 246 a. 2 pl. f. imperat. qal הִלַּךְ § 247. 1 b (1). שְׁבִנָּה 2 pl. f. imperat. qal שָׁוָה go (ye), return ye, each (אִשָּׁה) to the house of her mother. יַעֲשֶׂה see § 97; the text has the ordinary impf. qal of עָשָׂה, viz. יַעֲשֶׂה, which must be taken in a jussive sense, may Jehovah show you mercy (lit. accomplish mercy with you); the margin substitutes the proper jussive form יַעֲשֵׂה § 253 d. כַּאֲשֶׁר § 274. 2 pl. m. perf. qal עָשָׂה § 253 b; for masc. see § 276 b, and cf. עִמָּכֶם. מֵתִים pteq. qal מוֹת the dead ones. עִמָּדִי with me, a strengthened form of עִמִּי, cf. ver. 11.

9. וַיֵּן § 244 e impf. in jussive sense. מִצָּאָן, imperat., defectively written for מִצָּאָנָה § 252 b. Jehovah give to you that ye may find, for imperat. see § 228, Obs. 1 and § 283. בֵּית accus. of place, § 291 b, at the house of. וַתִּשָּׁק 3 s. f. impf. qal נָשַׁק with לָהֶן to kiss. וַתִּשְׁאֲנָה impf. qal נָשָׂא. וַתִּבְרָכָה impf. qal בָּרַךְ.

וּתְבַכֶּינָהּ : 10. וְתֹאמַרְנָה לָהּ כִּי-אֶתְּךָ נָשׁוּב לְעַמֶּךָ :  
 11. וְתֹאמַר נַעֲמִי שְׁבִנָּה בְּנֹתַי לָמָּה תִּלְכְּנָה עִמִּי הָעוֹד-  
 לִי בָנִים בְּמַעֲי וְהָיוּ לָכֶם לְאִנְשִׁים : 12. שְׁבִנָּה בְּנֹתַי  
 לָכֵן כִּי זָקַנְתִּי מִהָיוֹת לְאִישׁ כִּי אָמַרְתִּי יֵשׁ-לִי תִקְוָה גַם  
 הָיִיתִי הַלֵּילָה לְאִישׁ וְגַם יִלְדֵתִי בָנִים : 13. הֲלֹהֵן  
 תִּשְׁפְּרָנָה עַד אֲשֶׁר יִגְדְּלוּ הֲלֹהֵן תִּעֲגְנָה לְבִלְתִּי הָיוֹת  
 לְאִישׁ אֶל בְּנֹתַי כִּי-מֵר-לִי מְאֹל מִכֶּם כִּי-יֵצֵאָה בִּי יָד-  
 יְהוָה : 14. וְתִשְׁנֶה קוֹלָן וְתִבְכֶּינָה עוֹד וְתִשָּׁק עֲרֻפָּהּ  
 לַחֲמוּתָהּ וְרוֹת דְּבָקָה-בָּהּ : 15. וְתֹאמַר הִנֵּה שָׁבָה

'חֶסֶר א', ver. 14.

10. לָהּ § 176. *may but* (RV.), or perhaps = Gk. *ὅτι* in quoted speech, and not to be translated. אֶתְּךָ § 182. נָשׁוּב § 249 c. לְעַמֶּךָ from עַם.

11. בְּנֹתַי § 162 *my daughters*. לָמָּה p. 142. נַעֲמִי cf. ver. 8. 'הֵעִ is it yet to me sons? for הָ see pp. 142, 143. בְּמַעֲי (strengthening methegh with sheva) from מַעֲיִם pl. of מַעַ (not used). וְהָיוּ § 254 *that they may be*, see § 298. 'לֹא § 162 *for husbands*.

12. לָכֵן for full form see ver. 8. זָקַנְתִּי § 221 d. ii. מִהָיוֹת § 254; for comparative מִ see § 173; for implicit daghesh in הָ see § 38 b, cf. 241. 2 b; lit. *I am old from being*, i. e. *too old to be*. 'כִּי for *I said*, a vivid way of expressing *for if I should say*; so the following pfs. הָיִיתִי § 254.

13. הֲלֹהֵן *is it for this?* fem. suff. for neut., Lat. *haec*, Gk. *ταῦτα*, cf. § 276 b. 'חָשׁ 2 pl. f. impf. piel שָׁבַר אֲשֶׁר until, p. 144. יִגְדְּלוּ pause form of יִגְדְּלוּ (impf. A). תִּעֲגְנָה (for נָה...) 2 pl. f. impf. niph. of עָנָן (only found here) *ye will shut yourselves up*. לְבִלְתִּי p. 142. 5. הָיוֹת § 254. אֶל p. 141, with verb understood. מִכֶּם either מִ comparative, § 173, *it is far more bitter for me than for you* (RV. marg.), or *from you* = *because of you*, *it grieveth me much for your sakes* (A.V.)

14. וְתִשְׁנֶה = וְתִשְׁאָנָה § 252 c, 3 pl. f. impf. qal נָשָׂא (see note; 'חֶסֶר א' *Aleph is wanting*). לַחֲמוּתָהּ from חֲמוּת (fem. of חָם *father in law*); for pointing of לִ see § 65 c, for meaning ver. 9. דְּבָקָה-בָּהּ *cleaved unto her*, for daghesh see § 37 (3).

15. שָׁבָה from שׁוּב see § 249 e. יְבִמְתְּךָ *thy sister in law*, probably from

יִבְמַתְךָ אֶל-עַמָּה וְאֶל-אֱלֹהֶיהָ שׁוּבִי אַחֲרַי יִבְמַתְךָ :  
 16. וְתֹאמַר רוּת אֶל-תַּפְגְּעֵי-בִי לְעֹזֶבְךָ לָשׁוּב מֵאַחֲרֶיךָ  
 כִּי אֶל-אֲשֶׁר תִּלְכִּי אֵלַי וּבְאֲשֶׁר תִּלְיִנִי אֲלִין עִמָּךְ עַמִּי  
 וְאֶלְהִיךָ אֱלֹהֵי : 17. בְּאֲשֶׁר תַּמּוּתִי אֲמוֹת וְשֵׁם אֲקַבֵּר  
 כֹּה יַעֲשֶׂה יְהוָה לִי וְכֹה יִסִּיף כִּי הַמּוֹת יִפְרִיד בֵּינִי  
 וּבֵינֶךָ : 18. וְתֵרָא כִּי-מִתְאַמְּצֶת הִיא לֵלֶכֶת אִתָּהּ  
 וְתִתְּחַל לְדַבֵּר אֵלֶיהָ : 19. וְתִלְכְּנָה שְׁתֵּיהֶם עַד-בּוֹאָנָהּ  
 בֵּית לֶחֶם וַיְהִי כְּבֹאֲנָהּ בֵּית לֶחֶם וְתָהִם כָּל-הָעִיר  
 עָלֶיהֶן וְתֹאמְרָנָה הִנֵּה נַעֲמִי : 20. וְתֹאמַר אֵלֶיהֶן

יִבְמַת (segh.). here probably in pl. sense, *gods*. שׁוּבִי 2 s. f. imperat.  
 qal שׁוּב אַחֲרַי p. 143.

16. אֶל with impf. p. 141. § 176. לְעֹזֶבְךָ *to leave thee* (fem.), § 233,  
 note 4; לְ + עֹזֵב + ךָּ. מֵאַחֲרֶיךָ *from after thee* (fem.), § 182; for prefix,  
 p. 51; for double metheg, §§ 67, 68. 2; for pause, § 88. אֶל-אֲּ *whither*.  
 תִּלְכִּי 2 s. f. impf. qal הֵלֵךְ *where*. תִּלְיִנִי see לִין and cf. § 250. Note  
 the terse, vivid, *thy people my people, and thy God my God*.

17. אֲקַבֵּר niph. קָבַר 3 s. m. impf. hiph. יִסִּיף *add* (with defective  
 cholem), § 247. 1 a; lit. *Jehovah do so to me and so add* (sc. *to do*,  
 לַעֲשׂוֹת), i. e. *and do more also*; note full form of impfs. in jussive sense  
 (a frequent formula of oath). כִּי *for*. מּוֹת § 153, note 2. בֵּין *between*,  
 repeated, with suff.

18. וְתֵרָא § 253 d. 3, *and she saw that she was hardening herself to go*  
*with her*. " *hithp. fem. ptc.* לָכָה inf. const. qal from הָלַךְ § 247. 1 b. 1;  
 for prefix לְ see ver. 1. אָתָּה § 182. תִּתְּחַל 3 s. f. impf. qal § 240. 1 d.  
 וְדַבֵּר inf. piel. אֵלֶיהָ § 182.

19. שְׁתֵּיהֶם *they two*, for masc. suff. see ver. 8. בּוֹאָנָה inf. const. qal  
 בּוֹא with 3 pl. f. suff. (for more usual בָּ) *until their coming*, i. e. *until they*  
*came*; so כָּבָּ *when they came*. וְתָהִם 3 s. f. impf. niph. הוּם §§ 240. 2,  
 249 b; for const. of וְ see ver. 1. כָּל see כָּל and §§ 69, 48. 3. עָלֶיהֶן  
 § 182 *about them* (lit. *upon*, cf. Gk. ἐπὶ). וְתֹאמַר 3 pl. f. impf. qal *and*  
*they* (i. e. *the women of the city*) *said*. הִנֵּה interrog. p. 143; *is this*  
*No'omi?*

אֶל-תִּקְרָאנָה לִי נַעֲמִי קְרָאן לִי מְרָא כִּי-הָמַר שָׂדֵי לִי  
 מָאֵד : 21. אֲנִי מְלֵאָה הַלֵּכְתִּי וְרִיקָם הֵשִׁיבֵנִי יְהוָה  
 לִמָּה תִקְרָאנָה לִי נַעֲמִי וַיְהוֶה עֲנָה בִּי וְשָׂדֵי הָרַע-לִי :  
 22. וַתָּשָׁב נַעֲמִי וְרוּת הַמּוֹאֲבִיָּה כָלְתָהּ עִמָּה הַשְׁבָּה  
 מִשְׂדֵּי מוֹאֵב וְהָמָּה בָּאוּ בֵּית לָחֶם בְּתַחֲלִית קִצִּיר שְׁעָרִים :

## CHAPTER II.

1. וַלְנַעֲמִי מִיָּדַע לְאִשָּׁה אִישׁ גִּבּוֹר חֵיל מִמִּשְׁפַּחַת  
 אֱלִימֶלֶךְ וְשָׁמוֹ בָּעָזָא : 2. וַתֹּאמֶר רוּת הַמּוֹאֲבִיָּה אֶל-

i. 1. מורע קרי

20. ver. "א" במקום ה"

לי 2 pl. f. impf. qal. (with following dat. לי) 20. p. 141. *call* (with following dat. לי) 2 pl. f. impf. qal. daghesh § 37. 3. *נַעֲמִי* i. e. *my delight*. 2 pl. f. imperat. qal, cf. ver. 9. *מָרָא* fem. of *מָר* *bitter*, an unusual and apparently late form for *מָרָה*, which the *q<sup>ri</sup>* prefers; the foot-note is "*א* *aleph* in place of *he*. 3 s. pf. hiph. *מָרַר* §§ 245 b, 242, with dat. לי *hath made it bitter for me*. *שָׂדֵי* *Almighty*, a Divine name, almost peculiar to the Pentateuch and the Book of Job.

21. *מְלֵאָה* fem. *מָלָא* *full* (adjectives in emphatic positions before the verbs). 3 s. pf. hiph. *הֵשִׁיבֵנִי* with 1 pers. s. suff. §§ 249 c, 231, 233, *hath brought me back*. p. 142. *לִמָּה* for *וַיְהוֶה* § 99, note 3. *הָרַע* for *הָרַעַ* 3 s. pf. hiph. *רָעַע*, cf. *הָמַר* ver. 20.

22. *וַתָּשָׁב* cf. *וַתָּקָם* ver. 6. *הַשְׁבָּה* pf., see ver. 15; *הַ* is here a rel. pron., *who returned* (more naturally expressed by *הַשְׁבָּה* ptc., p. 75, but the accent is against this). *וְהָמָּה* for fem. comp. ver. 8. *תַּחֲלִית* *beginning*, root *חָלַל*—*in the beginning of the harvest of barley*.

## CHAPTER II.

1. *מִיָּדַע* see § 97; the *q<sup>ri</sup>* is *מִיָּדַע* const. of *מִיָּדַע*, the genitive relation being doubly expressed by the const. and the following *לִי*, cf. § 273; the *k<sup>thibh</sup>* is *מִיָּדַע* pual ptc. of *יָדַע* *one known, an acquaintance, kinsman*; *And to No'omi (there was) a kinsman of her husband, a man mighty (in) wealth. וְשָׁמוֹ* and *his name*, § 258. 2 b.

נָעַמִי אֵלְכָה-נָא הַשָּׂדֶה וְאֶלְקָטָה בַּשָּׂבִלִים אַחֲרֵי אֲשֶׁר  
 אֲמַצְא-הֶן בְּעֵינָיו וַתֹּאמֶר לָהּ לְכִי בְתִי : 3. וְתִלָּךְ  
 וְתָבוֹא וְתִלְקָט בַּשָּׂדֶה אַחֲרֵי הַקְצָרִים וַיִּקֶּר מְקֹרָה חֵלְקֶת  
 הַשָּׂדֶה לְבָעֹז אֲשֶׁר מִמְּשַׁפַּחַת אֲלִימֶלֶךְ : 4. וְהִנֵּה-בָעֹז  
 בָּא מִבֵּית לָחֶם וַיֹּאמֶר לְקוֹצְרִים יְהוָה עִמָּכֶם וַיֹּאמְרוּ  
 לוֹ יְבָרְכֶךָ יְהוָה : 5. וַיֹּאמֶר בָּעֹז לְנַעֲרֹ הַנָּצֵב עַל-  
 הַקּוֹצְרִים לְמִי הִנְעֵרָה הַזֹּאת : 6. וַיַּעַן הַנַּעַר הַנָּצֵב  
 עַל-הַקּוֹצְרִים וַיֹּאמֶר נַעֲרָה מוֹאֲבִיָּה הִיא הַשְּׂבִיָּה עִם-  
 נָעֲמִי מִשְׁדֵּי מוֹאָב : 7. וַתֹּאמֶר אֶלְקָטָה-נָא וְאֶסְפַּתִּי  
 בַּעֲמֻרִים אַחֲרֵי הַקּוֹצְרִים וְתָבוֹא וְתַעֲמֹד מֵאִזְ הַבֶּקֶר

2. אֵלְכָה-נָא 1 s. impf. qal הִלָּךְ viz. אֵלֶךְ with cohortative ה־ and strengthening נָא, § 219 a; *let me, I pray thee, go*; for daghesh § 37. 3. "וְאֶלְקָטָה" 1 s. impf. piel cohort. לָקַט with ו conjunctive; *and let me glean* § 122 pl. of שָׂבִילֹת (see Judges xii. 6) *among the ears of corn*. אַחֲרֵי אֲשֶׁר for const. see § 187. 1 and § 297; *after him in whose eyes*. בְּעֵינָיו dual of עֵין § 153, with 3 s. suff. לְכִי 2 f. imperat. qal יָלַךְ § 247. 1 b. 1. בְּתִי § 162.

3. קָרָה 3 s. impf. apoc. qal קָצַר the reapers. pl. ptc. qal קָצְרִים. § 253 d. 2. מְקֹרָה lot, with 3 s. f. suff. and *her lot chanced (to be in) the portion of the field (which belonged) to Boaz*.

4. יְבָרְכֶךָ § 176. לוֹ § 181. עִמָּכֶם § 181. בָּא ptc. qal בָּא § 275. הִנֵּה § 275. 3 s. impf. piel בָּרַךְ § 241. 2 a, with 2 s. suff., in jussive sense, *Jehovah bless thee*.

5. נַעֲרָה § 153. הַנָּצֵב ptc. niph. נָצַב §§ 244 a, 193, *who was set over the reapers*. לְמִי § 186.

6. וַיַּעַן 3 s. impf. qal עָנָה § 253 d. וַיֹּאמֶר pause form. נַעֲמִי a Moabitish maiden she (is). הַשְּׂבִיָּה see i. 22.

7. אֶלְקָטָה-נָא see ii. 2. וְאֶסְפַּתִּי 1 s. pf. qal אָסַף with ו consec. §§ 228, 298; *that I may gather*. "בְּעֵינָיו" from עָמַר § 153, with בְּ and def. art. p. 51, note 3, *among the sheaves*, cf. ii. 2. וְתָבוֹא 3 s. f. impf. qal בָּא and *she came*. וְתַעֲמֹד 3 s. f. impf. qal עָמַד § 240. 1 b (with fully written *cholem*) *and has remained*. מֵאִזְ since (lit. from מִן then). עַד prep. p. 144.

וְעַד-עֵתָהּ זֹה שְׁבִתָּהּ הַבַּיִת מֵעַתָּה : 8. וַיֹּאמֶר בְּעֵז אֶל-  
 רוֹת הַלֹּוא שְׁמַעַת בְּתִי אֶל-תִּלְכִּי לִלְקֹט בַּשָּׂדֶה אַחֵר  
 וְגַם לֹא-תַעֲבוּרִי מִזֶּה וְכֹה תִדְבָּקִין עִם-נַעֲרָתִי : 9. עֵינֶיךָ  
 בַּשָּׂדֶה אֲשֶׁר-יִקְצְרוּן וְהִלַּכְתְּ אַחֲרֵיהֶן הַלֹּוא צְוִיתִי אֶת-  
 הַנְּעָרִים לְבִלְתִּי נִגְעֹךָ וְצִמְתְּ וְהִלַּכְתְּ אֶל-הַפְּלִיִּם וְשָׂתִית  
 מֵאֲשֶׁר יִשְׁאַבּוּן הַנְּעָרִים : 10. וְתִפֹּל עַל-פְּנֵיהָ וְתִשְׁתַּחֲוּ  
 אֶרְצָה וְתֹאמַר אֵלָיו מִדּוּעַ מִצָּאתִי חֵן בְּעֵינֶיךָ לְהַכִּירָנִי

עֵתָהּ p. 140 *even until now*. שְׁבִתָּהּ i. e. שָׁבָת inf. const. qal יָשָׁב § 247. 1 with 3 s. f. suff. *her sitting*. הַבַּיִת accus. of place, *in the house* (i. e. the hut where the reapers rested). Boaz probably found her resting; lit. *this* (זֹה) *her sitting in the house (is) a little*.

8. הַלֹּוא p. 141. שְׁמַעַת 2 s. f. pf. qal שָׁמַע § 242 c. בְּתִי § 162 *hearest thou not my daughter?* תִּלְכִּי 2 s. f. impf. qal יָלַךְ § 247. 1 b. לִלְקֹט inf. const. qal with prefix לִ pp. 51, 143. אַחֵר *another*. תַּעֲבוּרִי 2 s. f. impf. qal עָבַר (for תַּעֲבִירִי § 240. 1 c; a few forms occur with the *cholem* of the impf. retained before י — and ו, and lightened into *shureq*; cf. Ex. xviii. 26 יִשְׁפֹּטוּ *they will judge*, for יִשְׁפֹּטוּ). מִזֶּה *from here, hence*. כֹּה *here*, p. 139. תִּדְבָּקִין 2 s. f. impf. qal דָּבַק impf. A; forms in י — and ו sometimes append a ן (*nun paragogic*) without change of meaning, cf. ver. 9, iii. 4, 18; sometimes, as here, the preceding *shēva* reverts to the original vowel sound, which must of necessity be lengthened if short, § 48. 1. נַעֲרָה pl. נַעֲרָה with 1 pl. suff.

9. יְקַצְרוּן dual עֵין § 153, note 2, with 2 s. f. (*let*) *thine eyes (be)*. יְקַצְרוּ (fem. suff.), for יִקְצְרוּ (masc.), cf. ver. 8. וְהִלַּךְ 2 s. f. pf. qal וָהֵלַךְ and *go*, § 228, Obs. 1. אֶת § 182. צְוִיתִי 1 s. pf. piel צָוָה §§ 251, 253. לְבִלְתִּי p. 142. נִגְעֹךָ inf. const. qal נָגַע i. e. נָגַע with 2 s. f. suff. §§ 233, 242 a. צִמְתְּ 2 s. f. pf. qal צָמָא as if from צָמָה § 252 c, and with imperfect *chireq*, and (*when*) *thou art thirsty*. וְהִלַּכְתְּ 2 s. f. pf. qal וָהֵלַכְתְּ and *go*. פְּלִי pl. פְּלִי segh. § 258. 1. שָׂתִית 2 s. f. pf. qal שָׁתָה 3 pl. impf. qal יִשְׁאַבּוּן cf. ver. 8; and *thou shalt drink of that which the young men draw*.

10. וְתִפֹּל 3 s. f. impf. qal נָפַל § 244 a. פְּנֵיהָ see פָּנִים. אֶרְצָה to the earth, אָרֶץ with ה local, see p. 79, note 6. מִדּוּעַ p. 142. תִּפֹּל inf. const. hiph. נִכַּר with 1 s. suff. to regard me, i. e. *that thou regardedst me*. נִכְרִי fem. נִכְרִי (nōk) *stranger*.



וְאֵנֹכִי נִכְרִיָּה: 11. וַיַּעַן בָּעֵז וַיֹּאמֶר לָהּ הִגֵּד הִגֵּד לִי  
כָּל אֲשֶׁר-עָשִׂית אֶת-חַמּוֹתַי אַחֲרֵי מוֹת אִישָׁךְ וַתַּעֲזֹבִי  
אֲבִיךָ וְאִמֶּךָ וְאֶרֶץ מוֹלַדְתְּךָ וְתִלְכִי אֶל-עַם אֲשֶׁר לֹא-  
יָדַעְתָּ תְּמוּל שְׁלֹשָׁם: 12. יִשְׁלַם יְהוָה פְּעֻלָּךְ וְתִהְיֶה  
מִשְׁפָּרְתְּךָ שְׁלֵמָה מֵעַם יְהוָה אֱלֹהֵי יִשְׂרָאֵל אֲשֶׁר-בָּאת  
לִחְסוֹת תַּחַת-כְּנָפָיו: 13. וְתֹאמַר אִמְצָאֶנָּה בְּעֵינַיִךְ  
אֲדֹנָי כִּי נִחַמְתָּנִי וְכִי דִבַּרְתָּ עַל-לֵב שִׁפְחָתְךָ וְאֵנֹכִי לֹא  
אֶהְיֶה כְּאַחַת שִׁפְחָתְךָ: 14. וַיֹּאמֶר לָהּ בָּעֵז לֵעַת  
הָאֵכֹל גָּשִׁי הָלֶם וְאֵכֹלָת מִן-הַלֶּחֶם וְשִׁבַּלְתָּ פִתֶּיךָ בַּחֲמִץ

כ"א לה, ver. 14.

11. וַיַּעַן ver. 6. הִגֵּד inf. abs. hoph. § 210, 244. 3 s. pf. hoph. of the same: for construction, see § 284 a; *it has been fully told*. עָשִׂית 2 s. f. pf. qal עָשָׂה, with עַם (i. 8, ii. 19) or אֶת (*with*) to do unto. מוֹת const. מוֹת. "2 s. f. impf. qal עֲזַב § 240. I c. אֲבִיךָ § 162. אִמֶּךָ § 155. מוֹלַדְתְּךָ birth (יָלַד). יָדַעְתָּ § 242 c. "פְּ" the day before yesterday, i. e. before.

12. יִשְׁלַם piel שָׁלַם *may (Jehovah) requite*. פְּעֻלָּה work § 153. 3 s. f. jussive impf. הִיָּה § 254. מִשְׁפָּרָה (f.) reward. שְׁלֵמָה complete, full. 2 s. f. pf. qal בָּאת. "לֵחֶ" inf. const. מֵעַם from (lit. pf. from with). 2 s. f. pf. qal בָּאת. "לֵחֶ" inf. const. qal הָסָה §§ 253 a, 65 c. כְּנָפָיו dual with 3 pl. suff. כָּנַף; for const., see § 187. I, and cf. i. 7; *which thou camest to take refuge under His wings*, i. e. under whose wings, etc., § 297 a.

13. אִמְצָא § 252 a, impf. in cohortative sense, *let me find*. אֲדוֹן lord. 2 s. m. pf. piel נָחַם § 241. 2, 3, with I s. suff. § 231 *thou hast comforted me*. עַל-לֵב to the heart of, cf. Is. xl. 2. שִׁפְחָתְךָ *seghol* for *sheva* in pause, § 88. וְאֵנֹכִי *though I*, § 298. אֶהְיֶה § 254. כֹּא § 266 (*even*) as one of thy handmaidens.

14. לָהּ to her, the ordinary form § 176; the margin here and in Num. xxxii. 42, Zech. v. 11 notes, 'another copy לָהּ' i. e. with *raphē*, §§ 61, 96. 2. גָּשִׁי for ordinary גָּשִׁי 2 s. f. imperat. qal גָּשׁ § 244 b. וְאֵכֹלָת for const. see §§ 228, Obs. I, 283. פִּתֶּי i. e. morsel, § 258. 2 with 2 s. f. suff. וַיֹּשֶׁב 3 s. f. impf. apoc. יָשַׁב § 247. I b (I) and she sat. מִצֵּד at the side

וַתֵּשֶׁב מִצַּד הַקִּצְרִים וַיִּצְבֹּט-לָהּ קָלִי וַתֹּאכַל וַתִּשְׂבַּע  
 וַתֵּתֶר׃ 15. וַתֵּקַם לְלֶקֶט וַיִּצֹר־בָּעֵז אֶת-נַעֲרֶיהָ לְאֹמֶר גַּם בֵּין  
 הַעֲמָרִים תִּלְקֹט וְלֹא תִכְלִימוּהָ׃ 16. וְגַם שָׁל-תִּשְׁלֹו לָהּ  
 מִן-הַצִּבְתִּים וְעֹזְבֹתָם וּלְקָטָהּ וְלֹא תִגְעְרוּ-בָהּ׃ 17. וַתִּלְקֹט  
 בַּשָּׂדֶה עַד-הָעֶרֶב וַתַּחבֹּט אֶת אֲשֶׁר-לָקְטָה וַיְהִי כְּאִיפָה  
 שְׁעָרִים׃ 18. וַתֵּשֶׂא וַתָּבֹא הָעִיר וַתֵּרָא חֲמוּתָהּ אֶת  
 אֲשֶׁר-לָקְטָה וַתּוֹצֵא וַתִּתֵּן-לָהּ אֶת אֲשֶׁר-הוֹתֶרָה מִשְׂבָּעָה׃  
 19. וַתֹּאמֶר לָהּ חֲמוּתָהּ אִיפָה לָקְטָת הַיּוֹם וְאַנֶּה עֲשִׂית

סתח בס"פ, ver. 14.

of, for מן cf. p. 140, note 4. וַיִּצְבֹּט i. e. יִצְבֹּט with *ō* shortened to *o* before *maqquph*, §§ 69, 48. 3 and he reached. "וַתֵּתֶר § 246 a. 3 s. f. impf. apoc. hiph. יָתֶר § 247. 1 a, and she left (thereof); full form הוֹתִיר, apoc. הוֹתֶר, but the guttural changes *tsere* to *pathach*, and the margin calls attention to this short vowel with the pause accent, cf. §§ 82, 88.

15. וַתֵּקַם § 249 g. לָקֵט inf. const. piel cf. ii. 8. 3 s. m. impf. piel צָוָה §§ 251, 253 d. 4. לְאֹמֶר § 246 c. "וַיִּצֹר ver. 7. 3 s. f. impf. piel לָקֵט in a jussive sense which the following verbs maintain, let her glean. "וְלֹא תִכְלִימוּהָ 2 pl. m. impf. hiph. כָּלֵם with 3 s. f. suff. reproach her not.

16. "שָׁל-תִּשְׁלֹו inf. abs. (as the construction requires; this form is usually inf. const.) and 2 pl. m. impf. qal שָׁלַל § 245; for const. see ver. 11. צָבָה segh. bundle. "וַיִּצֹר pf. qal with ו consec. § 228, Obs. 1 (hereafter a virtual imperat., see ver. 15). "וְלֹקֵן pf. piel with ו consec. that she may glean, §§ 280, 298. "וַיִּגְדֹּף impf. qal גָּדַף rebuke, followed by בָּ of person.

17. עֶרֶב evening in pause § 88. "וַתֵּתֶר impf. qal תָּבֵט § 240. 1 d. אֶת § 126. "לָקֵט 3 s. pf. piel, note retained *tsere* with *zaqeph-qaton*, §§ 85, 88, 205. וַיִּהְיֶה § 254. בָּ about; note apposition § 286; an ephah, barley.

18. וַתֵּשֶׂא 3 s. f. impf. נָשָׂא §§ 244, 252, and she took (it) up. הָעִיר accus. of place, to the city, cf. i. 2. וַתֵּרָא i. 18. וַתּוֹצֵא 3 s. f. impf. apoc. hiph. וַיִּצֹר; full form הוֹצִיא §§ 247. 1 a, 227, and she brought out. וַתִּתֵּן § 244 e; *tsere* shortened to *seghol* before *maqquph*, cf. ver. 14. הוֹתֶרָה (defective *chireq*) perf. hiph., cf. ver. 14. מִשְׂבָּעָה i. e. מִן after, שָׂבַע inf. const. qal שָׂבַע with 3 s. f. suff. § 233, lit. after her being satisfied, cf. ver. 14.

19. הַיּוֹם p. 140. עֲשִׂית prob. hast thou worked, cf. ver. 11. יָהִי § 254.

יְהִי מִכִּירוֹךְ בָּרוּךְ וַתִּגְדַּל לַחַמּוּתָהּ אֶת אֲשֶׁר-עָשִׂיתָה עִמּוֹ  
וַתֹּאמֶר שֵׁם הָאִישׁ אֲשֶׁר עָשִׂיתִי עִמּוֹ הַיּוֹם בָּעוֹ:  
20. וַתֹּאמֶר נַעֲמִי לְכַלְתָּה בָּרוּךְ הוּא לַיהוָה אֲשֶׁר לֹא-  
עָזַב חֶסְדּוֹ אֶת-הַחַיִּים וְאֶת-הַפֹּתִים וַתֹּאמֶר לָהּ נַעֲמִי  
קָרוֹב לָנוּ הָאִישׁ מִגֹּאֲלֵנוּ הוּא: \* 21. וַתֹּאמֶר רֹות  
הַמּוֹאֲבִיָּה גַם אֶפְי-אֶמֶר אֵלַי עִם-הַנְּעָרִים אֲשֶׁר-לִי  
תִּדְבָּקוּן עַד אִם-כָּלוּ אֶת כָּל-הַקְּצִיר אֲשֶׁר-לִי: 22. וַתֹּאמֶר  
נַעֲמִי אֶל-רֹות כָּלְתָה טוֹב בְּתִי כִי תַעֲצֹא עִם-נַעֲרוֹתֶי  
וְלֹא יִפְגְּעוּ-בְךָ בַּשָּׂדֶה אַחֵר: 23. וַתִּדְבֹּק בַּנְּעָרוֹת בָּעוֹ  
לְלֶקֶט עַד-כָּלוֹת קְצִיר-הַשְּׂעִרִים וקְצִיר הַחֲטָיִים וַתָּשָׁב  
אֶת-חַמּוּתָהּ:

ver. 21. חצי הספר בפסוקים

בָּרוּךְ ptc. pass. qal cf. ver. 10, with 2 s. f. suff. בָּרוּךְ ptc. hiph. blessed be he-who-regarded-thee. וַתִּגְדַּל 3 s. f. impf. apoc. hiph. § 126, with whom she (had) worked, for const. see §§ 187. 1, 297 a.

20. לַיהוָה of Jehovah, §§ 273. 2. חֶסֶד seg. § 153. אֶת with חי living. ptc. qal מִוֹת 289 c; who hath not left off his kindness with the living and with the dead. קָרוֹב near, related to. § 176. מִגֹּאֲלֵנוּ i. e. and pl. גֹּאֲלֵנוּ with 1 pl. suff., defective tsere (properly מִגֹּאֲלֵינוּ) of our near-kinsmen (lit. redeemers) he (is). גֹּאֲלֵנוּ ptc. qal cf. Lev. xxv. 25, Deut. xxv. 5-10.

21. כִּי even so, for. § 182. אֵלַי 182. נַעֲרִים pl. נַעֲרָה com. gend. young man or maiden, here prob. fem. = נַעֲרוֹת vv. 8, 22. אֲשֶׁר-לִי which (are) to me, which I have, my. ver. 8. עַד אִם until. כָּלוּ 3 pl. pf. piel they have ended. The marginal note fixes this verse as 'the middle of the book in verses'; see note at end.

22. בְּתִי ver. 2. תַּעֲצֹא 2 s. f. impf. qal § 247. 1 b (1). 3 pl. impf. qal פִּגְעוּ cf. i. 16, and that they fall not upon thee in another field.

23. בְּנֵי among the maidens of. כָּלוּ inf. const. qal § 253 a. חֲטָיִים pl. חֲטָא § 247, and she dwelt.

## CHAPTER III.

וַתֹּאמֶר לָהּ נִעְמִי חַמּוּתָהּ בְּתִי הֲלֹא אֶבְקֶשׁ-לָךְ 1.  
 מְנוּחָה אֲשֶׁר יֵיטֵב-לָךְ : 2. וְעַתָּה הֲלֹא בָעִזְּךָ מִדַּעַתְנוּ  
 אֲשֶׁר הָיִית אֶת-נַעֲרוֹתַי הַנֶּה-הוּא זָרָה אֶת-גֶּרְן  
 הַשְּׁעָרִים הַלַּיְלָה : 3. וְרַחֲצִיתִי וְסָכַתִּי וְשָׂמַתְּ שְׂמִלְתִּיךָ  
 עָלַי וְיִרְדָּתִי הַגֶּרְן אֶל-תּוֹדְעִי לְאִישׁ עַד פִּלְתּוֹ לֹאֲכַל  
 וּלְשִׁתּוֹת : 4. וַיְהִי בְשָׁכְבוֹ וַיִּדְעַת אֶת-הַמָּקוֹם אֲשֶׁר  
 יִשְׁכַּב-נָשָׁם וּבָאת וְגִלִית מַרְגְּלֹתַי וּשְׁכַבְתִּי וְהוּא יִגִּיד

וּשְׁכַבְתִּי קרי ver. 4.

וְיִרְדָּתִי קרי ver. 3.

## CHAPTER III.

1. הֲלֹא p. 142. אֶבְקֶשׁ 1 s. impf. piel בִּקֵּשׁ with *seghol* before *maqquph*, cf. ii. 18; *shall I not seek*. מְנוּחָה *rest* or a *resting-place*, cf. i. 9. אֲשֶׁר probably in order that (*it may be well for thee*), p. 144, § 297 b, or *which shall be well for thee*. § 247. 2. לָךְ § 176.

2. "כִּי our kinsman, cf. ii. 1. הָיִית § 254, for const. cf. ii. 2 with *whose maidens thou wast*. זָרָה ptc. qal זָרָה *winnow*; for const. § 275. 2. אֶת-גֶּרְן accus. of place, *at the threshing floor*, cf. ii. 18. "הַלַּיְלָה *to-night*, cf. הַיּוֹם p. 140.

3. וְרַחֲצִיתִי 2 s. f. pf. qal רָחַץ with ו consec. § 228 *therefore wash thyself*. וְסָכַתִּי 2 s. f. pf. qal סָכַךְ with ו consec. (*gamets* before tone-syllable, p. 46 note). וְשָׂמַתְּ same from שָׂם *put on*. "שְׂמִלְתִּי pl. שָׂמָה with 2 s. fem. suff. *thy raiment*. § 182. עָלַי same form as foregoing, from יָרַד. The *kethîbh* יִרְדָּתִי is the original form; cf. § 232 c. There is no need for the Massoretic correction. תּוֹדְעִי 2 s. f. impf. niph. § 247. 1 a; for const. cf. p. 141, note 2, *do not make thyself known*. פִּלְתּוֹ inf. const. piel פָּלָה with 3 s. suff. lit. *until his finishing*. לֹאֲכַל inf. const. אָכַל cf. p. 51, note 1 b. "שְׁכַבְתִּי same from שָׁכַח.

4. וַיְהִי § 254 *and it shall be*. "בָּשָׁךְ inf. const. שָׁכַב for ב see p. 143, note 2. "וְיִ that thou shalt know, § 294. בָּאת 2 s. f. pf. qal בָּאָה 2 s. f. pf. piel גָּלָה *uncover*. "מַרְגְּלֵי a pl. denominative noun from רָגַל *foot*, with 3 s. suff. *his foot-place*, i. e. *what is at his feet*. שְׁכַבְתִּי *qethîbh* (*gamets* for *pathach* in pause), שְׁכַבְתִּי *kethîbh*, cf. ver. 3. יִגִּיד 3 s. m. impf. hiph. he will tell. אֲשֶׁר that which. "הָעֵץ cf. ii. 8.

לֵךְ אֶת אֲשֶׁר תַּעֲשִׂין : 5. וַתֹּאמֶר אֵלֶיהָ כָּל אֲשֶׁר-  
 תֹּאמְרִי \* אֶעֱשֶׂה : 6. וַתֵּרֶד הַגֶּרֶן וַתַּעַשׂ כְּכֹל אֲשֶׁר-צִוְתָהּ  
 חֲמוּתָהּ : 7. וַיֹּאכַל בָּעֵז וַיֵּשֶׁתּ וַיִּיטֵב לִבּוֹ וַיָּבֹא לְשֹׁכֵב  
 בְּקִצָּה הָעֵרְמָה וַתָּבֹא בַלַּט וַהֲגֵל מִרְגְּלָתִיו וַתִּשְׁכַּב :  
 8. וַיְהִי בַחֲצֵי הַלַּיְלָה וַיִּחַרֵּר הָאִישׁ וַיִּלְפַּת וַהֲנִיָּה אִשָּׁה  
 שֹׁכֶבֶת מִרְגְּלָתִיו : 9. וַיֹּאמֶר מִי-אַתָּה וַתֹּאמֶר אֲנֹכִי רוּת  
 אֲמַתְּךָ וּפְרִשְׁתָּ כְנָפֶךָ עַל-אֲמַתְּךָ כִּי גֵאֻל אַתָּה :  
 10. וַיֹּאמֶר בְּרוּכָה אַתָּה לַיהוָה בְּתִי הֵיטִבְתָּ חֲסִדְךָ  
 הָאֲחֵרֹן מִן-הָרִאשׁוֹן לְבִלְתִּי-לָכֶת אַחֲרֵי הַבְּחוּרִים אִם-

ver. 5. אלי קרי ולא כהיב.

5. אֵלֶיהָ § 182. For — — see § 98. אֶעֱשֶׂה 1 s. impf. qal §§ 240, 253.

6. וַתֵּרֶד 3 s. f. impf. qal § 247. 1 ב (1). וַתַּעַשׂ 3 s. f. impf. qal § 253 d. and she did. כְּכֹל according to all. וַיֵּשֶׁתּ 3 s. f. pf. piel צִוְתָהּ with 3 s. f. suff. bade her.

7. וַיֹּאכַל § 246. וַיֵּשֶׁתּ p. 126, Ex. 1. וַיִּיטֵב § 247. 2. לִבּוֹ i. e. heart, with suff. and his heart was merry. וַתִּשְׁכַּב inf. const. qal שֹׁכֵב note impf. A. end, § 157. 1. בַּלַּט lit. in the secrecy; quietly. וַהֲגֵל p. 126, Ex. 4, cf. ver. 4.

8. חֲצֵי half, middle (see marg. note, ii. 21). וַיִּחַרֵּר 3 s. m. impf. qal § 247. 1. וַיִּלְפַּת for const. cf. i. 1; and it came to pass that the man was startled. וַיִּלְפַּת 3 s. m. impf. niph. לָפַת and he turned himself. שֹׁכֶבֶת fem. ptc. qal § 247. 2. וַיִּשְׁכַּב for const. p. 145, note 2.

9. מִי-אַתָּה §§ 186, 176, 88. אֲמַתְּךָ i. e. אֲמָה handmaid, with 2 s. m. suff. (seghol for sh<sup>e</sup>va with accent § 88). וּפְרִשְׁתָּ spread therefore, cf. ver. 3. כְּנָפֶךָ probably defectively written for כְּנָפֶיךָ dual of כָּנֵף with suff. thy wings, i. e. thy protection (not the sing. for כְּנָפֶךָ thy skirt, the sh<sup>e</sup>va changing to seghol only in pause).

10. בְּרוּכָה fem. ptc. pass. qal בָּרַךְ cf. ii. 20. הֵיטִבְתָּ 2 s. f. pf. hiph. § 247. 2 thou hast made good; followed by מִן comparative, §§ 173, 294 d; thou hast made thy latter kindness better than thy former. לְבִלְתִּי p. 142, note 5. לָכֶת § 247. 1 ב (1). וְאִם... אִם whether... or.

דָּל וְאִם-עֲשִׂיר : II. וְעַתָּה בְּתִי אֶל-תִּירְאִי כָּל אֲשֶׁר-  
 תֹּאמְרִי אֶעֱשֶׂה-לָךְ כִּי יוֹדַע כָּל-שַׁעַר עִמִּי כִּי אִשָּׁת חַיִּל  
 אַתָּה : 12. וְעַתָּה כִּי אֲמַנָּם כִּי אִם גִּזְלָל אֲנֹכִי וְגַם  
 יֵשׁ גִּזְלָל קָרוֹב מִמֶּנִּי : 13. לִינִי | הַלַּיְלָה וְהִיָּה בַּבֶּקֶר  
 אִם-יִגְאָלְךָ טוֹב יִגְאָל וְאִם-לֹא יַחֲפֹץ לִגְאָלְךָ וְיִגְאָלְתִּיךָ  
 אֲנֹכִי חִי-יְהוּה שְׁכֵבִי עַד-הַבֶּקֶר : 14. וְתִשָּׁבֵב מִרְגְּלוֹתָיו  
 עַד-הַבֶּקֶר וְתִקֶּם בְּטַרְסוֹ יִכִּיר אִישׁ אֶת-רַעְיוֹנוֹ וְיֹאמֶר  
 אֶל-יֹדֵעַ כִּי-בָאָה הָאִשָּׁה הַגֵּרָא : 15. וְיֹאמֶר הָבִי  
 הַמִּטְפַּחַת אֲשֶׁר-עָלֶיךָ וְאַחֲזִי-בָהּ וְתֹאחֲזוּ בָּהּ וַיִּמַּד שֵׁשׁ-

ver. 12. כְּחִיב וְלֹא קָרִי      ver. 13. כִּי רַבְתִּי בְּנִ"א ל' רַבְתִּי  
 ver. 14. מִרְגְּלוֹתָיו קָרִי      ibid. קָמִץ בּו"ק      ibid. יִתֵּר ו'

11. וְתִירְאִי 2 s. f. impf. qal יִרָא § 247. 1 b (2) *fear not*. ptc. qal יֹדַע; for const. see p. 94. אִשָּׁה § 162. חַיִּל here *virtue*: for all the gate (i. e. city) of my people knows that thou art a virtuous woman.

12. אֲמַנָּם p. 141, strengthened by כִּי. The following כִּי (*q<sup>e</sup>ri*) or אִם (*k<sup>e</sup>thibh*) means *truly*; it need not be translated; for the marg. note see § 98. וְגַם *but also, nevertheless*. יֵשׁ p. 142, note 3, and § 276 d. "כִּי" for const. see § 173, for מִמֶּנִּי § 176.

13. לִינִי 2 s. f. imperat. לִין § 250 (b) and *Obs.*; for some unknown reason, as the margin notes, the ל (in other copies the נ) is a large letter, cf. § 100. וְהִיָּה § 228. יִגְאָל 3 s. m. impf. qal גִּזְלָל with 2 s. f. suff. יִגְאָל *if he-will-act-the-kinsman's-part-to-thee, well; let him, etc.* יִגְאָלְךָ *to be disposed*. "לִינִי" inf. const. qal גִּזְלָל with 2 s. f. suff. "וְגַם" then *I will act the kinsman's part*. אֲנֹכִי emphatic, § 276 c. "חִי-יְהוּה" lit. *Jehovah, a living one, i. e. as the Lord liveth*. שְׁכֵבִי 2 s. f. imperat. qal שָׁכַב.

14. וְתִקֶּם see i. 6. בְּטַרְסוֹ (*q<sup>e</sup>ri*, note 'vav redundant') before, § 274; the *k<sup>e</sup>thibh* is the unusual form בְּטַרְסוֹ. יִכִּיר 3 s. m. impf. hiph. יָכַר. רַעֲיוֹנוֹ *fellow*, with full form of 3 s. suff. *before one could recognise another*. יֹדֵעַ cf. ver. 3. תֹּאחֲזוּ from בּוֹא see § 249 e.

15. תִּירְאִי 2 s. f. imperat. qal יִרָא *give*, § 247. 1 b (1). "הַמִּטְפַּחַת" R.V. *mantle*. אֲחֲזִי 2 s. f. imperat. qal אָחַז with following בּוֹ *to hold* (for § 182.

שְׁעָרִים וַיֵּשֶׁת עָלֶיהָ וַיָּבֹא הָעִיר : 16. וַתְּבוֹא אֶל-  
 חֲמוּתָהּ וַתֹּאמֶר מִי-אַתָּה בְּתִי וַתַּגֵּד-לָהּ אֵת כָּל-אֲשֶׁר  
 עָשָׂה-לָּהּ הָאִישׁ : 17. וַתֹּאמֶר שֵׁשׁ-הַשְּׁעָרִים הָאֵלֶּה נָתַן  
 לִי כִי אָמַר \* אֶל-תְּבוֹאֵי רִיקָם אֶל-חֲמוּתָךְ : 18. וַתֹּאמֶר  
 שְׁבִי בְּתִי עַד אֲשֶׁר תִּדְעִין אֵיךְ יִפֹּל דָּבָר כִּי לֹא יִשְׁקֹט  
 הָאִישׁ כִּי אִם-כָּלָה הַדָּבָר הַיּוֹם :

## CHAPTER IV.

1. וַבַּעַז עָלָה הַשַּׁעַר וַיֵּשֶׁב שָׁם וַהֲלָה הַגּוֹאֵל עִבְרִי  
 אֲשֶׁר דִּבֶּר-בָּעַז וַיֹּאמֶר סוּרָה שְׂבָה-פָּה פְּלָנִי אֶלְמָנִי

ver. 17. אלי קרי ולא כתיב

אֶחָיו the regular form, see § 240. 1 b, Obs.). § 176, upon it בַּ after  
 וַיֵּשֶׁב § 270 b. שֵׁשׁ-שֵׁשׁ " § 245 b, 227. 3 s. m. impf. qal כָּדַר § 249 g, 250 b, Obs. עָלֶיהָ § 182. וַיָּבֹא a reading of some MSS. is  
 and she went (to the city).

16. וַתְּבוֹא 3 s. m. impf. hiph. נָגַד cf. § 227, Obs., and cf. iii. 4. who art thou? and how hast thou fared? מִי-אַתָּה

17. וַתֹּאמֶר for const. see § 184 these six. For — — cf. iii. 5. The *q<sup>er</sup>i*  
 (dropped word for to me) indicated in the text only by the points. תְּבוֹאֵי  
 2 s. f. impf. qal בֹּא.

18. שְׁבִי 2 s. f. imperat. qal יָשָׁב § 247. 1 b (1) sit still. 2 s. f.  
 impf. qal יָרַע cf. ii. 8. אֵיךְ p. 140. 3 s. m. impf. qal נָפַל § 244.  
 דָּבָר here (the) matter. אִם unless i. e. until. 3 s. m. pf. piel כָּלָה.

## CHAPTER IV.

1. וַבַּעַז עָלָה הַשַּׁעַר accus. of place; to the gate. § 247, 227. וַיֵּשֶׁב ptc. qal,  
 p. 145, note 2. אֲשֶׁר accus., of whom Boaz spake. 3 s. f. piel דִּבֶּר  
 seghol before maqqeph. סוּרָה 2 s. m. imperat. qal סור, see § 219 a, Obs.  
 שְׂבָה same for יָשָׁב § 247. 1 b (1). "פ"א so and so, each word means  
 a certain one (Gk. ὁ δέῖνα), and the phrase implies that the narrator did not  
 know the kinsman's name. § 249 g, pathach for gamets chatuph is  
 due to the semi-guttural ר. וַיֵּשֶׁב cf. וַיֵּשֶׁב above; in pause the original  
 vowel is retained; the margin notes the change of accent, § 77.

וַיֹּסֶר וַיֵּשֶׁב: 2. וַיִּקַּח עֲשָׂרָה אֲנָשִׁים מִזְקְנֵי הָעִיר  
וַיֹּאמֶר שְׁבוּ-פֹה וַיֵּשְׁבוּ: 3. וַיֹּאמֶר לַגָּאֵל חֲלַקְתָּ הַשָּׂדֶה  
אֲשֶׁר לְאַחֵינוּ לְאֵלִימֶלֶךְ מִכְרָה נַעֲמִי הַשֹּׁבָה מִשָּׂדֶה  
מִוֹאֵב: 4. וְאֲנִי אֶמְרָתִי אֶגְלָה אֲזַנְךָ לֵאמֹר קָנָה נָגֵד  
הַיֹּשְׁבִים וְנָגֵד זִקְנֵי עַמִּי אִם-תִּגְאָל גָּאֵל וְאִם-לֹא יִגְאָל  
הַגִּידָה לִּי וְאִדְעָ כִּי אֵין זֹלָתְךָ לַגָּאֹל וְאֲנִי אֲחַרִּיק  
וַיֹּאמֶר אֲנֹכִי אֶגְאָל: 5. וַיֹּאמֶר בָּעֵז בְּיוֹם-קְנוֹתְךָ הַשָּׂדֶה  
מִיַּד נַעֲמִי וּמֵאֵת רֹות הַמִּוֹאֲבִיָּה אִשְׁתְּ-הַמֵּת קָנִיתִי  
לְהַקִּים שֵׁם-הַמֵּת עַל-נַחֲלָתוֹ: 6. וַיֹּאמֶר הַגָּאֵל לֹא  
אוּכַל לַגָּאֹל-לִי כֵן-אֲשַׁחִית אֶת-נַחֲלָתִי גָאֵל-לָךְ אַתָּה

מלוע, ver. 1. קמץ בו"ק, ver. 4. ibid. וארעה קרי  
ver. 5. קנית קרי ver. 6. יתיר ו'

2. *an elder*. 2 m. pl. שְׁבוּ § 265 (3), 162. "א" § 244 f. וַיִּקַּח 2. imperat. qal יֵשֶׁב note influence of pause.

3. Cf. ii. 3. *brother*, § 162. 3 s. f. pf. qal קָנָה *sold* (not *selleth*, as A.V. and R.V.). הַשֹּׁבָה see i. 22.

4. *And I* (emphatic) *said* (to myself) i. e. *determined* § 253, see R.V. marg. לֵאמֹר § 246 c. 2 s. m. imperat. qal קָנָה § 253 a. inhabitants, A.V., or *them that sit (here)*, R.V. יֵשֶׁב ptc. qal אִם-תִּגְאָל cf. iii. 13. גָּאֵל imperat. qal, *gamets* for *pathach*, § 100. יִגְאָל on reading see R.V. marg. הַגִּידָה imperat. hiph. נָגֵד, cf. § 219 a, Obs. וְאִדְעָה (*q<sup>ri</sup>*) 1 s. impf. qal cohort. יָדַע §§ 247. 1 b (1), 219 a, *that I may know*; the strengthened form is usual but not invariable (hence *k<sup>e</sup>thibh* וְאִדְעָה) in a clause expressing purpose. p. 142, note 3, and § 276 d. "except thee." § 182.

5. קָנָה inf. const. qal קָנָה with 2 s. suff. *in the day of thy buying*. hand. מֵאֵת i. e. מִן and אֵת *from with, from*. § 162. אִשְׁתְּ see i. 8. קָנִיתִי (*q<sup>ri</sup>*) 2 s. m. pf. qal קָנָה; the *k<sup>e</sup>thibh* קָנִיתִי 1 s. of same, gives no good sense; also of *Ruth the Moabite, the wife of the dead thou buyest (it)*. לְהַקִּים inf. const. hiph. קָיָם. *inheritance*.

6. אוּכַל 1 s. impf. hophal (used in qal sense) יָכַל *be able*, § 198 a.



אֶת-גְּאֻלָּתִי כִי לֹא-אוֹכַל לְגֹאֹל : 7. וְזֹאת לְפָנַיִם  
 בְּיִשְׂרָאֵל עַל-הַגְּאֻלָּה וְעַל-הַתְּמוּרָה לְקִנְיָם כָּל-דְּבַר שְׁלָף  
 אִישׁ נַעַלְו וְנָתַן לְרַעְהוּ וְזֹאת הַתְּעוּדָה בְּיִשְׂרָאֵל : 8. וַיֹּאמֶר  
 הַגְּאֹל לְבָעֹז קָנָה-לָךְ וַיִּשְׁלַף בָּעֹלֹ : 9. וַיֹּאמֶר בָּעֹז  
 לְזֻקְנִים וְכָל-הָעָם עֲדִים אַתֶּם הַיּוֹם כִּי קָנִיתִי אֶת-  
 כָּל-אֲשֶׁר לְאֵלֵימָלֶךְ וְאַתָּה כָּל-אֲשֶׁר לְכָלִּיּוֹן וּמַחֲלוֹן מִיָּד  
 נָעַמְי : 10. וְגַם אֶת-נְרוֹת הַמַּאֲבִיָּה אִשָּׁת מַחֲלוֹן קָנִיתִי  
 לִי לְאִשָּׁה לְהַקִּים שֵׁם-הַמֵּת עַל-נַחֲלָתוֹ וְלֹא-יִפְרֹת שֵׁם-  
 הַמֵּת מֵעַם אַחִיו וּמִשְׁעָר מִקוֹמֹי עֲדִים אַתֶּם הַיּוֹם :  
 11. וַיֹּאמְרוּ כָּל-הָעָם אֲשֶׁר-בִּשְׁעָר וְהַזֻּקְנִים עֲדִים יִתֵּן  
 יְהוָה אֶת-הָאִשָּׁה הַבָּאָה אֶל-בֵּיתָךְ כְּרַחֵל וְכִלְאָהּ אֲשֶׁר  
 בָּנִי שְׁתִּיָּהֶם אֶת-בֵּית יִשְׂרָאֵל וַעֲשֵׂה-חֵיל בְּאַפְרָתָהּ  
 וּקְרָא-שֵׁם בְּבֵית לָחֶם : 12. וַיְהִי בֵיתָךְ כְּבֵית פֶּרֶץ

לְגֹאֹל inf. const. qal, the long  $\bar{o}$  of the *kethibh* לְגֹאֹל could not stand before maqqeph § 48. 3, hence the marg. note 'redundant וי' for myself. שָׁחַ 1 s. impf. hiph. אֲשֶׁ.

7. p. 140, and this was formerly (the custom) in Israel concerning (עַל) redemption and concerning exchange. לְקִנְיָם inf. const. piel § 249 f, to confirm. iii. 14. הַתְּעוּדָה the (manner of) attestation.

9. § 176. אַתֶּם.

10. 3 s. m. impf. niph. כָּרַח cut off. מֵעַם cf. מֵאֵחַ ver. 5 from. § 162. אָח.

11. (we are) witnesses. § 244 c. Jussive sense, may Jehovah make. הַבָּאָה ptc. fem. qal בָּוָא, cf. i. 15, 22; iv. 3. § 162 seghol for *sh'va* with accent. כְּרַחֵל like Rachel. בָּנִי 3 pl. pf. qal בָּנָה § 162 seghol for *sh'va* with accent. עֲשֵׂה 2 s. m. imperat. qal עֲשֵׂה see § 266, note 2, both of them. וְעֲשֵׂה 2 s. m. imperat. qal see R. V. marg. and do thou worthily in Ephrathah. קְרָא imperat. qal call thou a name in Bethlehem, i. e. probably be famous.

12. § 254 b. פֶּרֶץ Perez. אֲשֶׁר accus. whom Tamar bare to Judah.

אֲשֶׁר-יִלְדָה תָּמַר לַיהוּדָה מִן-הַזֶּרַע אֲשֶׁר יִתֵּן יְהוָה לָהּ  
 מִן-הַנְּעֶרָה הַזֹּאת : 13. וַיֵּקַח בָּעֵז אֶת-רוּת וַתְּהִי-לוֹ  
 לְאִשָּׁה וַיָּבֵא אֵלֶיהָ וַיִּתֵּן יְהוָה לָהּ הַרְיוֹן וַתֵּלֶד בֶּן :  
 14. וַתֹּאמְרָנָה הַנָּשִׁים אֶל-נַעֲמִי בְרוּךְ יְהוָה אֲשֶׁר לֹא  
 הִשְׁבִּית לָךְ גֹּאֵל הַיּוֹם וַיִּקְרָא שְׁמוֹ בְּיִשְׂרָאֵל : 15. וְהָיָה  
 לָךְ לְמַשִּׁיב זָפֶשׂ וּלְכַלְכֵּל אֶת-שִׁיבְתָךְ כִּי כָלַתְךָ אֲשֶׁר-  
 אֶהְבֶּתְךָ יִלְדֶתוּ אֲשֶׁר-הָיָא טוֹבָה לָךְ מִשְׁבַּעַה בָּנִים :  
 16. וַתֵּקַח נַעֲמִי אֶת-הַיֶּלֶד וַתִּשְׁתָּהּ בְּחִיקָהּ וַתְּהִי-לוֹ  
 לְאִמָּנָת : 17. וַתִּקְרָאנָהּ לוֹ הַשְׁכָּנוֹת שֵׁם לֵאמֹר יֶלֶד-בֶּן  
 לְנַעֲמִי וַתִּקְרָאנָה שְׁמוֹ עוֹבֵד הוּא אֲבִי-יֹשִׁי אֲבִי דָוִד :  
 18. וְאֵלֶּה תּוֹלְדוֹת פֶּרֶץ פֶּרֶץ הוֹלִיד אֶת-חֲצִרֹן :  
 19. וְחֲצִרֹן הוֹלִיד אֶת-רֹם וְרֹם הוֹלִיד אֶת-עַמִּינָדָב :

קמץ בו"ק, ver. 18.

13. ver. 2. וַיֵּקַח § 254, with לְ she became. 3 s. m. impf. qal  
 בוא § 182. אֵלֶיהָ § 262 conception. וַתֵּלֶד § 247. 1 b (1).

14. שָׁבַת hiph. הַשְׁבִּית § 162. אָמַר 3 pl. f. impf. qal. אָמַר with לָךְ caused to cease for thee, let thee want. וַיִּקְרָא niph. קָרָא cf.  
 ver. 11, probably in jussive sense, referring to the son, and let his name  
 be famous in Israel, R.V.

15. וְהָיָה pf. with ו consec. יָלַד ptc. hiph. שׁוּב a restorer. § 249 f. כִּילָה from כָּלָה.  
 inf. const. pilpel. שִׁיבָה grey hair, old age. § 249 f. אָהָב 3 s. f. pf. qal with 2 s. f. suff. (this verb takes tsere with second  
 rad. in pause or before suff.). יָלַד 3 s. f. pf. qal with 3 s. m. suff.  
 אֲשֶׁר-הָיָא who, § 187. 1. Subst. verb implied, emphatic, § 276 a.

16. וַיֵּקַח 3 s. f. impf. qal שִׁית with 3 s. suff. § 250 b.

17. וַתֵּקַח 3 pl. f. impf. qal קָרָא § 37. 3. לֹא for dagh. see § 37. 3. הַשְׁכָּנוֹת pl.  
 fem. ptc. qal שָׁכַן lit. female inhabitants, the women her neighbours. יָלַד  
 3 s. m. pf. pual יָשִׁי § 162. Ishai or Jesse.

18. יָלַד 3 s. m. pf. hiph. Proper names to the end to be trans-  
 literated as in R.V.

20. וְעִמְיָנָדָב הוֹלִיד אֶת-נַחֲשֹׁן וְנַחֲשֹׁן הוֹלִיד אֶת-שַׁלְמָה:

21. וְשַׁלְמוֹן הוֹלִיד אֶת-בָּעַז וּבָעַז הוֹלִיד אֶת-עוֹבֵד:

22. וְעֹבֵד הוֹלִיד אֶת-יִשְׁי וְיִשְׁי הוֹלִיד אֶת-דָּוִד:

קמץ בו"ק, ver. 22.

סכום פסוקי דספר רות שמונים וחמשה. וסימנו סורה שבה כה פלני אלמני. וחציו ותאמר רות המואביה גם כי אמר אלי:

20. שַׁלְמָה *Salmah*, the same as שַׁלְמוֹן *Salmon*; cf. Matt. i. 4.

The Massoretic note reads thus: 'The number of verses in the book of Ruth (is) eighty and five; and its symbol (is) כה (in the verse) פלני אלמני, i. e. iv. 1. (כ = 80, ה = 5); and its middle (is at the words) "ותאמר ר" (ii. 21, see note).

## CHAPTER III.

### SELECT PSALMS, WITH BRIEF NOTES.

304. As a rule, every verse in the poetical books is divided into two clauses,—**parallel** to each other, mostly in one of the following ways:

*Continuance*: the second clause adding some particular to the first.

*Repetition*: the second varying or strengthening the meaning of the first.

*Contrast*: the second being the converse of the former.

*Reason*, or explanation.

The parallel clauses are separated by the accent *athnach*, marked in the English versions by a colon.

See note in  
Addenda Et  
Corrigenda

In the poetical books, Job, Proverbs and Psalms (אַמֶּת), from the initial letters of their Hebrew titles, (איוב משלי תהלים), the system of accents, both as marks of punctuation and as musical notes, is specially complicated and difficult; and it need not at this stage detain the learner. The only accents here given,

therefore, are *athnach* and *šilluq*; to which, in the prophetic passages (accented in Hebrew as prose), the *zagephs* (commas) have been added.

*It is suggested that these Psalms should be committed to memory.*

305.

## PSALM I.

## THE BLESSEDNESS OF THE RIGHTEOUS.

1. אֲשֶׁר־יֵאֱמַר אִישׁ אֲשֶׁר לֹא הָלַךְ בְּעֲצַת רָשָׁעִים וּבְדֶרֶךְ  
חַטָּאִים לֹא עָמַד וּבְמוֹשֵׁב לִצִּים לֹא יֹשֵׁב : 2. כִּי אִם-  
בְּתוֹרַת יְהוָה חָפְצוֹ וּבְתוֹרָתוֹ יִהְיֶה יוֹמָם וּלְיָלָה :  
3. וְהָיָה כְּעֵץ שָׁתוּל עַל-פְּלִגֵּי מַיִם אֲשֶׁר פִּרְיוֹ יִתֵּן בְּעֵתוֹ  
וְעֲלֵהוּ לֹא יִבּוֹל וְכֹל אֲשֶׁר-יַעֲשֶׂה יִצְלִיחַ : 4. לֹא כֵן  
הָרָשָׁעִים כִּי אִם-כַּמֶּץ אֲשֶׁר-תִּדְפְּנוּ רוּחַ : 5. עַל-כֵּן  
לֹא-יָקֻמוּ רָשָׁעִים בַּמִּשְׁפָּט וְחַטָּאִים בַּעֲדַת צְדִיקִים :  
6. כִּי-יִוָּדַע יְהוָה דֶּרֶךְ צְדִיקִים וְדֶרֶךְ רָשָׁעִים תֵּאבֵד :

## PSALM I.

In this Psalm the *Raphē* is introduced, as in Dr. Ginsburg's edition of the Massora.

1. אֲשֶׁר־י *O the happiness(es) of!* See § 288 *b*. הָלַךְ for the tense in this and the following verbs see § 278 *b*. Note the double climax, verbs and nouns. רָשָׁעִים etc., observe the omission of the articles or the reverse with these words throughout the Psalm. 2. כִּי אִם (usual form of contrast after negative sentence) lit. *but if*, parenthetical; implying 'then happiness is his.' לִיְלָה accusative, adverbial. 3. פְּלִגֵּי מַיִם used of artificial watercourses. יִצְלִיחַ hiph. The best construction seems to be *whatsoever he doeth he shall cause to prosper*; or perhaps 'whatsoever,' etc. may be the subject. See R.V. marg. 4. תִּדְפְּנוּ impf. qal 3 s. f. of דָּפַף with 3 suff., § 235, p. 101. Rel. clause, see § 297 *a*, p. 161. 6. תֵּאבֵד the 'way' is lost, like the vanishing of a track in the wilderness.

306.

## PSALM XIX.

## THE TWOFOLD REVELATION OF GOD.

1. לְמִנְצַח מְזִמּוֹר לְדָוִד : 2. הַשָּׁמַיִם מְסַפְּרִים כְּבוֹד-  
 אֱלֹהִים וּמַעֲשֵׂה יָדָיו מִגִּיד הַרְקִיעַ : 3. יוֹם לְיוֹם וַיָּבֵעַ אָמַר  
 וּלְלֵילָה לְלֵילָה יַחְיֶה-דָּעַת : 4. אֵין אָמַר וְאֵין דְּבָרִים  
 בְּלִי נִשְׁמַע קוֹלָם : 5. בְּכָל-הָאָרֶץ יֵצֵא קוֹם וּבִקְצָה  
 תִּבֵּל מִלִּיהֶם לִשְׁמֵשׁ שֵׁם אֱהֵל בְּהֶם : 6. וְהוּא כַחַתָּן  
 יֵצֵא מִחֻפְתּוֹ יִשִּׁישׁ כְּגִבּוֹר לְרוּץ אֶרֶץ : 7. מִקְצָה הַשָּׁמַיִם  
 מוֹצֵאוֹ וּתְקִיפָתוֹ עַל-קְצוֹתָם וְאֵין נִסְתָּר מִחֻפְתּוֹ :

## PSALM XIX.

Observe that in this and many other Psalms the title counts as a separate verse. Hence a difference in verse-numbering between the Hebrew and English.

1. לְמִנְצַח, מִנְצַח *shine*, qal obs., hence piel *outshine*, ptc. *outshining*, presiding over, spec. of a choir: as subst. *precentor*. לְ prefix, (dedicated) to. See § 288 c. מְזִמּוֹר noun, from זָמַר to *vibrate*, as a musical string, *ψάλλειν*, hence *Psalm*. לְדָוִד (attributed) to David. 2. מְסַפְּרִים. The ptc. (piel), also מְגִיד (hiph. נָגַד), denotes what is continuous, § 278. See on ver. 4. אֱלֹהִים the *Mighty One*; appellation of the universal Deity, the Creator. In ver. 8 onwards, He is spoken of in His special relation to His people, JEHOVAH. 3. וַיָּבֵעַ impf. hiph. of נָבַע. יַחְיֶה fut. piel of חָיָה (qal obs. to *breathe*). 4. אֵין see § 276 d. בְּלִי p. 142, note 4, *without being-heard their voice*; i. e. either 'there is no speech . . . in which their voice is unheard,' as A. V.: or in apposition with the former clause, 'their voice cannot be heard,' as R. V. (so Addison's paraphrase). נִשְׁמֵשׁ perf. 'The participles (ver. 2) declare a continual announcement; the imperfects (ver. 3) a reiterated testimony, this perfect an established fact.'—Driver. 5. קוֹם *thin line, cord*, hence perhaps 'chord,' i. e. of music. LXX *φθόγγος*, so quoted in N.T. Rom. x. 18. But Delitzsch and others prefer *measuring-line*, betokening the compass of their influence. 7. מִקְצָה daghesh omitted in ק, as often before vocal *shēva*; see Gesenius, *Gram.* § 21, m. קְצוֹתָם *their extremities*, i. e. those of the

8. תֹּרֶת יְהוָה תְּמַיִם מְשִׁיבֵת נֶפֶשׁ עֲדוֹת יְהוָה נֶאֱמָנָה  
 מַחְכִּימַת פִּתִּי : 9. פִּקּוּדֵי יְהוָה יִשְׁרִים מְשַׁמְחֵי-לֵב  
 מִצֹּת יְהוָה בָּרָה מְאִירַת עֵינַיִם : 10. יִרְאֵת יְהוָה  
 טְהוֹרָה עוֹמֶדֶת לְעַד מְשַׁמֵּי-יְהוָה אֱמֶת צִדְקוֹ יַחְדּוֹ :  
 11. הִנֵּהמָדִים מְזַהֵב וּמִפֶּן רַב וּמִתּוֹקִים מְדַבֵּשׁ וְנֹפֶת  
 צוּפִים : 12. גַּם-עַבְדְּךָ נֹזֵהר בָּהֶם בְּשֹׁמֵר עֵקֶב רַב :  
 13. שְׂגִיאוֹת מִי-יִבִּין מִנִּסְתָּרוֹת נִקְנִי : 14. גַּם מִזֵּדִים  
 חֶשֶׁךְ עַבְדְּךָ אֶל-יִמְשְׁלוּ-בִי אֲזִי אֵיתָם וְנִקִּיתִי מִפֶּשַׁע  
 רַב : 15. יִהְיֶה לְרָצוֹן אִמְרֵי-פִי וְהִגִּיוֹן לִבִּי לִפְנֵיךָ יְהוָה  
 צוּרִי וְגוֹאֲלִי :

heavens. 8. יהוה. See on ver. 2. מְשִׁיבֵת ptc. hiph. of שׁוּב *causing to turn, restoring*, as R.V. עֲדוֹת *testimony*, in a special sense; used of the Ten Commandments, Ex. xxv. 21; so in the phrase, 'ark of the testimony,' ver. 22. 9. בָּרָה *pure or bright*, used Song vi. 10 of the sun. מְאִירַת ptc. hiph. אֱמֶת *truth*; the clause here terminating. צִדְקוֹ יַחְדּוֹ *they are altogether right*. 11. הִנֵּהמָדִים ptc. pl. niph., the article with demonstrative force. מְזַהֵב, the מִן of comparison. נֹפֶת *distillatio*. צוּפִים, derived from צוּף *to overflow*, that which *overflows*; hence *honeycomb*. 12. גַּם *moreover*: besides what they are in themselves, their effect is great. עַבְדְּךָ *Thy servant*, i. e. the Psalmist himself. The interpretation 'Thy servant Israel' (Cheyne) is unnecessary. בְּשֹׁמֵר inf. with suff. עֵקֶב *result*, hence wages as the sequel of work. 13. שְׂגִיאוֹת only here; from שָׁגָה *to wander*; errors. מִנִּסְתָּרוֹת ptc. pl. f. niph. of סָתַר with prep. מִן, agreeing with שְׂגִיאוֹת understood from former clause: *those (transgressions) which are hidden*. 14. נִקְנִי imper. piel from נָקָה with suff., *cleanse me*. 15. מִזֵּדִים (זֵד *from זָד to boil over*, be arrogant) m. and therefore not directly referring to שְׂגִיאוֹת ('arrogant men,' 'the proud,' Cheyne). But most commentators understand *sins* (Delitzsch, Perowne). אֵיתָם i s. impf. (in pause for אֵיתָם) from אָמַם. I shall be upright. נִקִּיתִי i s. pf. niph. from נָקָה I shall be cleansed. רַב *great* (not *the great*, as A.V.). 15. לְרָצוֹן *for acceptance* (so Isa. lx. 7, etc.); לְ = *eis*. וְגוֹאֲלִי qal part. m. with suff. גָּאֵל *to deliver, vindicate, redeem*; 'Goel.'

307.

## PSALM XXIII.

## THE SHEPHERD PSALM.

1. מִזְמוֹר לְדָוִד יְהוָה רֹעִי לֹא אֶחְסָר׃ 2. בְּנֵאוֹת  
 דָּשָׁא יִרְבִּיצֵנִי עַל-מֵי מִנְחֹת יִנְהַלֵּנִי׃ 3. נַפְשִׁי יִשׁוּבֵב  
 יִנְחֵנִי בַּמַּעְגָּלִי-צֶדֶק לְמַעַן שְׁמוֹ׃ 4. גַּם כִּי-אֵלֶךְ בְּגִיא  
 צִלְמוֹת לֹא-אִירָא רַע כִּי-אַתָּה עִמָּדִי שְׁבֵטְךָ וּמִשְׁעֲנֶתְךָ  
 הֵמָּה יִנְחֵמֵנִי׃ 5. תַּעֲרֹךְ לִפְנֵי שְׁלֹחַן נֶגְדַּי צִרְרֵי דִשְׁנָה  
 בְּשֶׁמֶן רֹאשִׁי כוֹסֵי רוּיָה׃ 6. אֵךְ טוֹב וְחֶסֶד יִרְדְּפוּנִי  
 כָּל-יְמֵי חַיִּי וְשִׁבְתִּי בְּבֵית יְהוָה לְאָרְךָ יָמִים׃

## PSALM XXIII.

1. רֹעִי. Properly ptc. of רָעָה with suff. 2. נֵאוֹת, pl. to give emphasis. (in hiph.), נָהַל (in piel); technical terms for tending a flock. For 'pastures of greenness,' 'waters of rest,' see § 294 c. 3. יִשׁוּבֵב impf. poel (§ 249) of שׁוּב. *He restores or refreshes.* See on Ps. xix. 8. נַפְשִׁי *my life*; keeping up the pastoral imagery. יִנְהַלֵּנִי impf. hiph. of נָהַל. צֶדֶק *rightness*, the right paths, most suitable to the flock. 4. צִלְמוֹת (strengthened form of צֶלֶם) *thick darkness* (properly pointed צִלְמוֹת). But some (LXX, al.) regard the word as compounded with מוֹת *death*. The literal reference is to some darkly-shadowed ravine, along which the flock is led. For conditional clause (two impfs.) see § 279. 5. לִפְנֵי pl. with prep. and suff., as prep., *before me*. נֶגְדַּי acc. as prep. *in the presence of*. (Note the entire change of figure to that of a festival.) דִּשְׁנָה piel of דָּשָׁן *to be fat*. The *festal* anointing is here intended (cp. xcii. 10; Luke vii. 46). רוּיָה a noun f. 'abundance': lit. *my cup (is) abundance*, or 'an overflow.' 6. אֵךְ prob. *only: nothing but goodness and mercy*. שִׁבְתִּי from שׁוּב (with ו consec.) *I shall return* ('and abide' understood), i.e. 'I shall again abide.' But it is generally regarded as an anomalous form from יָשַׁב for יִשְׁבְּתִי, the ו having dropped from the text, 'and I shall dwell'; or perhaps for שִׁבְתִּי, *pathach* being for some unknown reason—perhaps by mistake—substituted for *chireq*; inf. const. שִׁבָּה with ו suff. 'my dwelling (shall be).' Or perh.: וְשִׁבְתִּי (שִׁבָּה).

308.

## PSALM XXIV.

JEHOVAH ENTERING HIS SANCTUARY.

1. לְדֹרֹד מִזְמוֹר לַיהוָה הָאָרֶץ וּמִלֹּואֶה תָּבֵל וְיֹשְׁבֵי  
 בָּהּ : 2. כִּי הוּא עַל-יָמִים יֹסְדָהּ וְעַל-נְהָרוֹת יִכּוֹנְנֶנָּה :  
 3. מִי-יַעֲלֶה בְּהַר יְהוָה וּמִי-יָקוּם בְּמָקוֹם קֹדְשׁוֹ : 4. נְקֵי  
 כַּפַּיִם וּבֵר לֵבָב אֲשֶׁר לֹא-נִשְׂאָ לִשְׂוֹא נַפְשׁוֹ \* וְלֹא נִשְׁבַּע  
 לְמַרְמָה : 5. יֵשָׁא בִּרְכָה מֵאֵת יְהוָה וְצִדְקָה מֵאֱלֹהֵי  
 יִשְׂרָאֵל : 6. זֶה דֹּר דֹּר \* מִבְּקָשֵׁי כְּנִידָה יַעֲקֹב סִלָּה :  
 7. שָׂאוּ שַׁעְרֵיכֶם רֹאשֵׁיכֶם וְהִנֵּשְׂאוּ פִתְחֵי עוֹלָם וַיָּבֹאוּ

'ו' ועירא, ver. 4.      נפשי ק'      ver. 6. דרשו ק'

## PSALM XXIV.

1. לְדֹרֹד מִזְמוֹר. Unusual order of the words, '(A Poem) of David: a Psalm.' לַיהוָה. The possessive לְ, see § 289 c. יֹשְׁבֵי בָּהּ const. state without genitive relation. See Gesenius, *Gram.*, § 130 a. 2. הוּא emphatic, § 276 c. יֹסְדָהּ impf. denoting continuity. יִכּוֹנְנֶנָּה polel of פִּנָּן, f. suff., form. 3. הַר יְהוָה *the hill of the Lord*, Zion, compared with הָאָרֶץ, ver. 1, as pre-eminently *His, the place of His holiness*. See § 289 a. This connection shows the unity of the Psalm (as against Cheyne). 4. נְקֵי כַּפַּיִם adj. in const. state, *pure of palms*, or hands. נִשְׂאָ. To lift up the soul to anything in Heb. idiom means 'to set the heart upon.' נִשְׂוֹא lit. 'emptiness,' *falsehood*. Observe the Massoretic notes: the little ו in נִשְׂוֹא, and the *chireq* instead of *cholem* in נַפְשׁוֹ, as though the punctuators read 'My soul,' God being the speaker. Compare the Third Commandment, 'Thou shalt not lift up the Name of the Lord thy God לִשְׂוֹא.' 5. יֵשָׁא in evident reference to נִשְׂאָ in ver. 4. צִדְקָה 'righteousness' is often used for 'favour,' the thought being of the Divine faithfulness (ἐλεημοσύνην LXX). 6. דֹּר 'generation,' i. e. *class of men*. The verbs דָּרַשׁ and בִּקֵּשׁ (in piel) are parallel—*seek, enquire after*. יַעֲקֹב *Jacob*, either, with אֱלֹהֵי understood, voc. 'O God of Jacob'; so the LXX reads τὸ πρόσωπον τοῦ Θεοῦ Ἰακώβ; or else in apposition with דֹּר (*this is*) *Jacob*, i. e. the true Jacob. The former is generally preferred (R.V. and marg.). סִלָּה *pause*, i. e. for the singer or singers, while the instruments play a symphony; LXX διάψαλμα. 7. שָׂאוּ imper. qal נִשְׂאוּ.



מִלֶּךְ הַכְּבוֹד : 8. מִי זֶה מִלֶּךְ הַכְּבוֹד יְהוָה עֲזוֹז וְגִבּוֹר  
 יְהוָה גִּבּוֹר מְלַחֲמָה : 9. שָׂאוּ שְׁעָרִים ! רְאִשִּׁיכֶם וּשְׂאוּ  
 פִתְחֵי עוֹלָם וַיִּבֹּא מִלֶּךְ הַכְּבוֹד : 10. מִי הוּא זֶה מִלֶּךְ  
 הַכְּבוֹד יְהוָה צְבָאוֹת הוּא מִלֶּךְ הַכְּבוֹד סֵלָה :

309.

## PSALM XXIX.

A STORM-PIECE.

1. מִזְמוֹר לְדָוִד הָבוּ לַיהוָה בְּנֵי אֱלֹהִים הָבוּ לַיהוָה  
 כְּבוֹד וְעֹז : 2. הָבוּ לַיהוָה כְּבוֹד שְׁמוֹ הִשְׁתַּחֲוּוּ לַיהוָה  
 בַּהֲדַרְת־קֹדֶשׁ : 3. קוֹל יְהוָה עַל-הַמַּיִם אֵל-הַכְּבוֹד  
 הָרָעִים יְהוָה עַל-מַיִם רַבִּים : 4. קוֹל-יְהוָה בִּפְתַח קוֹל  
 יְהוָה בַּהֲדָר : 5. קוֹל יְהוָה שֹׁבֵר אֲרָזִים וַיִּשְׁבֹּר יְהוָה  
 אֶת-אֲרָזֵי הַלְּבָנוֹן : 6. וַיִּרְקִידֵם כְּמו־עֵגֶל לְבָנוֹן וּשְׂרִיּוֹן

The loftiness of the gate was an Eastern symbol. פִתְחֵי עוֹלָם 'doors of everlastingness,' or 'of antiquity': *ye ancient doors*, as R.V. marg. *The King of the glory*—note the art. as symbolised by the ark. Comp. Acts vii. 2 'the God of the glory,' in ref. to the special manifestation. 8. זֶה with pause-accent, *Who is this? The King of the glory?* מְלַחֲמָה alludes to the conquests which preceded the dedication of the Tabernacle. 10. הוּא renders the question more emphatic: pause-accent on זֶה repeated. יְהוָה צְבָאוֹת. See § 287 a, *Obs.*, *Jehovah* (God) *of hosts*.

## PSALM XXIX.

1. הָבוּ imper. of יָהֵב § 247 b 1, *ascribe*. בְּנֵי אֱלֹהִים voc. *ye sons of mighty ones*. 2. הִשְׁתַּחֲוּוּ *the glory due to His name*; see § 289 b. see § 206, *Obs.* 1, and § 253, *note*, p. 126. בַּהֲדַרְת־קֹדֶשׁ *splendour of sacredness*: 'holy array,' R.V. marg. 3. The breaking of the thunder-storm: הַמַּיִם *the waters* 'above the firmament,' Gen. i. 7, the clouds of heaven. 4. Preps. with nouns, with adj. force; see § 294 c. 5. The storm bursts over the mountain district of *Lebanon*. 6. וַיִּרְקִידֵם *He makes them leap*, i. e. the cedars, wildly tossing their branches. כְּמו־ a poetical

כְּמוֹ בֶן־רֵאמִים : 7. קוֹל־יְהוָה חָצַב לַהֲבוֹת אֵשׁ :  
 8. קוֹל יְהוָה יְהִיל מִדְּבַר יְהִיל יְהוָה מִדְּבַר קָדַשׁ :  
 9. קוֹל יְהוָה יַחֲלִיל אֵילֹת וַיַּחֲשֹׁף יַעֲרוֹת וּבְהִיכְלוֹ  
 כָּלוּ אֲמַר כְּבוֹד : 10. יְהוָה לַמַּבּוּל יֹשֵׁב וַיֵּשֶׁב יְהוָה  
 מֶלֶךְ לְעוֹלָם : 11. יְהוָה עֹז לְעַמּוֹ יִתֵּן יְהוָה יִבְרַךְ  
 אֶת־עַמּוֹ בְּשָׁלוֹם :

310.

PSALM LXXX. 9-20.

## THE PARABLE OF THE TRANSPLANTED VINE.

9. גִּפְּן מִמִּצְרַיִם תִּסִּיעַ תִּגְרַשׁ גִּוִּים וְתַטְעֶהָ : 10. פָּנִיתָ  
 לַפְּנִיָּה וְתִשְׂרַשׁ שְׂרָשֶׁיהָ וְתִמְלֵא אֶרֶץ : 11. כֶּסֶף הָרִים

form for כָּ as. שִׁרְיוֹן *Sirion*, the Sidonian name for Mount Hermon, Deut. iii. 9. Not the cedars only, but the mountains themselves seem shaken. בֶּן־רֵאמִים lit. *a son of wild oxen*. 7. חָצַב *cleaving*, in reference to the forked and scattered appearance of the lightnings. 8. יְהִיל impf. hiph. from יָחַל, to be rendered as pres., § 278. קָדַשׁ the wilderness of the Exodus. 9. The storm has now travelled southwards; its effect upon *the hinds*, and its stripping the woods of their bark and foliage, are its well-known accompaniments. הִיכְלוֹ *His palace*, either the heavens (Delitzsch, Cheyne), or the universe (Jennings and Lowe), or the Temple in Jerusalem, from which the awe-stricken worshippers watch the progress of the storm. כָּלוּ אֲמַר כְּבוֹד *all of it*, i. e. all that is therein, (is) *saying, Glory!* 10. מִבּוּל elsewhere always refers to the Noachic deluge; the 'type of all subsequent openings of the floodgates of heaven' (Jennings and Lowe). 'He sate . . . and sitteth.' 11. בְּשָׁלוֹם. The passing of the tempest and of the rain-torrent accompanying are to the worshippers a sign of *peace*.

PSALM LXXX. 9-20.

9. תִּסִּיעַ hiph. of נָסַע. *Thou hast transplanted*. תִּטְעֶהָ fut. qal of נָטַע with suff. 10. פָּנִיתָ (piel of פָּנָה) *Thou didst remove*, obj. understood : 'whatever stood in the way.' שְׂרָשֶׁיהָ cognate acc., § 277 b. 11. כֶּסֶף

צִלָּהּ וַעֲנַפֶּיהָ אֲרוֹז־אֵל : 12. תִּשְׁלַח קִצְיֶיהָ עֲדָיִם  
 וְאֶל־נָהָר יִזְקֻתֶיהָ : 13. לָמָּה פִּרְצָת גְּדִרֶיהָ וְאֲרוֹה  
 כָּל־עֲבְרֵי דְרָךְ : 14. יִכְרַס־מִנָּה חֲזִיר מִיֶּלֶךְ\* וְזִיו שָׂדֵי  
 יִרְעָנָה : 15. אֱלֹהִים צְבָאוֹת שׁוֹב־נָא הַבֵּט מִשְׁמַיִם  
 וּרְאֵה וּפְקֹד גִּבּוֹן זֹאת : 16. וְכִכָּה אֲשֶׁר־נִטְעָה יְמִינָךְ  
 וְעַל־בֶּן אִמְצָתָה לָךְ : 17. שֶׁרְפָה בְּאֵשׁ כְּסוּחָהּ מִגְעֶרֶת  
 פָּנֶיךָ יֵאבְדּוּ : 18. תְּהִי־יָדְךָ עַל־אִישׁ יְמִינָךְ עַל־בֶּן־אָדָם  
 אִמְצָת לָךְ : 19. וְלֹא־נִסּוֹג מִמֶּךָ תַּחֲיִינוּ וּבִשְׁמֶךָ נִקְרָא :  
 20. יְהוָה אֱלֹהִים צְבָאוֹת הַשִּׁיבֵנוּ הָאֵר פָּנֶיךָ וְנוֹשְׁעָה :

ver. 16. כ', רבה

ver. 14. ע' הלוי

pual from פָּסָה (with — instead of —). צִלָּהּ (by) *its shade*; see § 277 d.  
 וַעֲנַפֶּיהָ (by) *its boughs*; the vine clustering round the forest trees. See  
 R.V. marg. Some, however, render 'its boughs (were like) cedars.'  
 אֲרוֹז־אֵל 'cedars of God,' *mighty cedars*, § 294 e. 12. יָם *the* (Mediterranean) *Sea*.  
 נָהָר *the River* (Euphrates). 13. אֲרוֹה from אָרָה with suff.  
 14. יִכְרַס־מִנָּה impf. of quadrilateral verb כָּרַס like piel. Cp. § 249 f, *ravages*.  
 Observe Massoretic note on מִיֶּלֶךְ (*the suspended* ע, from תָּלָה *to suspend*), marking, it is supposed, the middle letter of the Psalms.  
 זִיו noun from זוּז *to flash*, hence *to move about*: *the moving creature*, or wild beast.  
 15. אֱלֹהִים יִרְעָנָה fut. qal of רָעָה with suff. not in const. state. This departure from rule has been accounted for by supposing that some redactor has in many of the Psalms (xlii-lxxxiii) substituted אֱלֹהִים for יְהוָה, see § 287 a, *Obs*. In ver. 20 and Ps. lxxxiv. 9 יְהוָה has been reinstated (Gesenius).  
 16. כִּכָּה hiph. of נָבַט. (Massoretic note calls attention to the *large* כ). Probably a noun, *stock*; but some explain it as a verb imper. qal, from כָּנַן, *maintain*, with ה paragogic.  
 בֶּן 'son,' metonym. for *branch*. אִמְצָת for omission of relative see § 297 c. So ver. 18. 17. יֵאבְדּוּ *they perish*, passing from the allegory to the application.  
 18. עַל *over*, by way of protection. אִישׁ יְמִינָךְ *the man of* (supported by) *thy right hand*, § 289 b, Israel personified.  
 19. נִסּוֹג l. impf. qal of סָיַג (the niph. 3 m. pf. would be of the same form).  
 2 s. impf. piel of חָיָה with suff., *Thou wilt restore us to life*. 20. For אֱלֹהִים see on ver. 15. אֵר imper. hiph. of אָוַר. נִשְׁעָה 1 pl. impf. niph. of יָשַׁע with ה paragogic.

311.

## PSALM LXXXIV.

LONGING FOR THE SANCTUARY.

1. לִמְנַצֵּחַ עַל־הַגִּתִּית לְבָנֵי־קֹרַח מְזִמֹּר : 2. מִה־  
 יָדִידוֹת מְשַׁכְּנוֹתֶיךָ יְהוָה צְבָאוֹת : 3. נִכְסְפָה וְגַם־כָּלְתָה  
 נַפְשִׁי לַחֲצֹרוֹת יְהוָה לִבִּי וּבִשְׂרִי יִרְנְנוּ אֶל־אֵל חַי :  
 4. גַּם־צִפּוֹר מִצֵּאָה בֵּית וְדִרּוֹר קָן לָהּ אֲשֶׁר־שָׂתָה  
 אֶפְרָחֶיהָ אֶת־מוֹפְחוֹתֶיךָ יְהוָה צְבָאוֹת מִלִּבִּי וְאֱלֹהֵי :  
 5. אֲשֶׁרִי יוֹשְׁבֵי בֵיתְךָ עוֹד יִהְלֹךְ סֵלָה : 6. אֲשֶׁרִי  
 אָדָם עֹזֵלֹו בְּךָ מִסְּלֹוֹת בִּלְבָבָם : 7. עֲבָרִי בְּעֵמֶק  
 הַבָּכָא מֵעֵין יִשִּׁיתוּהוּ גַם־בְּרָכוֹת יַעֲשֶׂה מוֹרָה : 8. יִלְכוּ

ק' רבתי, ver. 4.

## PSALM LXXXIV.

1. *עַל־הַגִּתִּית Upon the Gittith.* See also titles to Pss. viii and lxxxi. Perhaps from *גַּת* *winepress*, also a local name, *Gath*. Hence several explanations; as, 'Vintage-song' (LXX), 'Song upon the lyre of Gath.' Another explanation refers it to Gath-rimmon in Manasseh, Josh. xxi. 24, a Levitical city, where Obed-Edom 'the Gittite' was director of a musical band, 1 Chron. xv. 21. לְבָנֵי־קֹרַח *dedicated* to them as musicians, or ascribed to them as authors; see § 289 c. The sons of Korah were among the leaders of the Temple choir. 2. מְשַׁכְּנוֹת sometimes sing. (Pss. xxvi. 8; lxxiv. 7), sometimes pl. (xliii. 3; xlyi. 5). 3. נִכְסְפָה, niph. of כָּסַף *to be pale*; 'longeth after.' יִרְנְנוּ the piel of רָנַן always means elsewhere *to sing for joy, to praise*. See xxxiii. 1, etc. 'I longed, I pined (perf.), but I (my heart and my flesh) shall sing for joy.' 4. צִפּוֹר, דִּרּוֹר metaphorical (Hengstenberg); the Psalmist and his companions restored to the privileges of the Tabernacle. But the literal interpretation is admissible: the very birds that build in the precincts of the Tabernacle are envied. 5. בִּיתְךָ. See § 277 d. סֵלָה see on Ps. xxiv. 6. 6. עֹזֵלֹו בְּךָ lit. *strength to him in Thee*, rel. omitted, § 297 c. מִסְּלֹוֹת *highways* ('to Zion' understood). 7. הַבָּכָא prob. 'the Weeping,' some desolate valley not identified. Or the meaning may be 'the vale of mulberry trees' בְּכָאִים 2 Sam. v. 24. מֵעֵין *a place of fountains*; they make it so ideally by their joyful hope; and it becomes so literally by the descending rains. בְּרָכוֹת

מִחִיל אֶל-חִיל יֵרָאֶה אֶל-אֱלֹהִים בְּצִיּוֹן : 9. יְהוָה  
 אֱלֹהִים צְבָאוֹת שְׁמָעָה תִּפְלְתִי הָאֲזִינָה אֱלֹהֵי יַעֲקֹב  
 סֵלָה : 10. מִגִּנְנוּ רָאָה אֱלֹהִים וְהִבֵּט פָּנָיו מִשִּׁיחָה :  
 11. כִּי טוֹב-יוֹם בַּחֲצִירָה מֵאֶלֶף בַּחֲרָתִי הַסְתּוֹפָה בְּבֵית  
 אֱלֹהֵי מְדוּרָה בְּאֶהֱלֵי-רֶשַׁע : 12. כִּי שָׁמַשׁ וּמִגֵּן יְהוָה  
 אֱלֹהִים חֵן וְכְבוֹד יִתֵּן יְהוָה לֹא יִמְנַע-טוֹב לַהֲלָכִים  
 בְּתַמִּים : 13. יְהוָה צְבָאוֹת אֲשֶׁר־יְאֹדֵם בְּטַח בְּךָ :

פחה באהנה, ver. II.

## CHAPTER IV.

PASSAGES FROM JOB, PROVERBS, AND ISAIAH.

312.

JOB IV. 12-21.

THE VISION OF ELIPHAZ.

12. וְאֵלַי דָּבָר יִגְנֹב וְתִקַּח אֲזִנִּי שִׁמְץ מִנְהוּ :  
 13. בְּשַׁעֲפִים מַחֲזִינּוֹת לִילָה בִּנְפֹל תִּרְדָּמָה עַל-אֲנָשִׁים :

double acc., nearer object omitted, *with blessings*; see § 277 e. מוֹרָה *the early rain*, as in Joel ii. 23. The A.V. rendering *pools* requires the pointing בְּרִכּוֹת. 8. בְּצִיּוֹן emphatic; see R.V. 10. מִגִּנְנוּ not obj. 'behold our shield'; but in apposition with voc., *O God our shield, behold.* מִשִּׁיחָה *Thine anointed.* The parallelism suggests a royal author. 11. הַסְתּוֹפָה a denominative hithp. inf. from סָף *threshold*. אֶהְלִי suggesting by contrast that the Sanctuary also was at that time a tent (Delitzsch). אֱלֹהֵי *my God*. The Massoretic note calls attention to the *pathach*, not lengthened, as usual, by the (*athnach*) pause accent. 12. יְהוָה *יהוה*. See on Ps. lxxx. 15. אֱלֹהִים צְבָאוֹת *lit. in perfectness.*

JOB IV. 12-21.

12. וְאֵלַי *Now to me.* דָּבָר *word*, often means *matter*. יִגְנֹב pual of גָּנַב *to steal*, lit. *was stealthily brought.* שִׁמְץ *a whisper.* 13. שַׁעֲפִים

14. פַּחַד קָרָאֲנִי וְרַעְדָּה וְרַב עֲצָמוֹתַי הִפְחִיד : 15. וְרוּחַ  
עַל-פָּנַי יִחַלֵּף תִּסְמַר שַׁעֲרַת בְּשָׂרִי : 16. יַעֲמֹד וְלֹא-  
אֶכִּיר מַרְאֵהוּ תְמוּנָה לִנְגֹד עֵינַי דְּמָמָה וְקוֹל אֲשָׁמַע :  
17. הָאָנוּשׁ מֵאֱלֹהִים יִצְדָּק אִם-מַעֲשָׂהוּ יִשְׁהַר גָּבֵר :  
18. הֵן בְּעַבְדֵּי לֹא יֵאֱמִין וּבַמְּלָאכִיו יִשִּׁים תִּהְלֶלָה :  
19. אֵף שִׁכְנֵי בְתִי-חָמַר אֲשֶׁר-בַּעֲפָר יִסּוּדִם יִדְכָּאוּם  
לִפְנֵי-עֵשׂ : 20. מִבֶּקֶר לַעֲרֵב יִפְתּוּ מִבְּלִי מַשִּׁים לִנְצַח  
יֵאָבְדוּ : 21. הֲלֹא-נִסֶּע יִתְרֵם בָּם יְמוּתוֹ וְלֹא בַחֲכָמָה :

פתח באהנה, ver. 20.

*distracting thoughts* (kindred with קָעַף to split, divide, Davidson).  
מִחֲוִיוֹנוֹת (which arose) from the visions. לַיְלָה by night. inf.  
const. 14. רַב multitude, 'the mass of.' 15. תִּסְמַר the piel  
denotes *intensity*. שַׁעֲרַת sing. 'every individual hair.' 16. תְּמוּנָה  
a form, suggesting indistinctness. דְּמָמָה וְקוֹל אֲשָׁמַע silence, and I heard  
a voice. Compare 1 Kings xix. 12, קוֹל דְּמָמָה a still small voice.  
17. מֵאֱלֹהִים the מֵן of the comparative, *more just than*. Or perhaps as R.V.  
margin, *just before God*; מֵן implying 'judged from His point of view.'  
יִצְדָּק impf. in interrog., applying to what is true at any time. The  
question is in alternative form, אִם . . . הֵן § 282, but here there is no real  
antithesis, only an alternative mode of putting the same thing. גָּבֵר vir,  
אָנוּשׁ homo. 18. תִּהְלֶלָה only here: *imperfection*. 19. שִׁכְנֵי irreg. const.  
pl. of בֵּית. יִדְכָּאוּם they crush them = 'they are crushed'; see § 276 e.  
לִפְנֵי-עֵשׂ even sooner than a moth is crushed. 20. מִבֶּקֶר לַעֲרֵב from  
morning to evening, i. e. 'in a single day.' יִפְתּוּ impf. hoph. of פָּתַח: the  
form is a Chaldaism for יִפְתּוּ (the short vowel and daghesh instead of  
the long vowel). מַשִּׁים hiph. ptc. of שָׂם. The meaning is *without  
any one regarding it*, 'unnoticed.' 21. הֲלֹא interrog., § 282. יִתְרֵם  
their thread (יִתָּר) i. e. of life. See Eccl. xii. 6. Or the idea may  
be that of a tent-cord, R.V.; 'the earthly tabernacle loosened to its  
fall.' Others render *excellency*. R.V. marg., 'their excellency in them,' a  
pleonasm.

313.

## JOB XXVIII.

TREASURES OF THE EARTH COMPARED WITH HEAVENLY  
WISDOM.

## I.

1. כִּי יֵשׁ לִכְסֵף מוֹצֵא וּמְקוֹם לִזְהָב יִזְקֶהוּ : 2. בְּרוֹל  
מֵעֶפֶר יִקַּח וְאֶבֶן יִצוֹק נְחוֹשֶׁה : 3. קֶץ שֶׁם לַחֲשָׁךְ  
וּלְכָל-תְּכֵלִית הוּא חוֹקֵר אֶבֶן אֶפֶל וְצִלְמוֹת : 4. פֶּרֶץ  
נָחַל מֵעַם-גָּר הַנִּשְׁכָּחִים מִי-רֶגֶל דָּלוּ מֵאֲנוּשׁ נָעוּ :  
5. אֶרֶץ מִמֶּנָּה יֵצֵא-לָהֶם וְתַחֲתֶיהָ נִהְפָּךְ כְּמוֹ-אֵשׁ :  
6. מְקוֹם-סִפִּיר אֲבִנֶיהָ וְעִפּוֹת זָהָב לוֹ : 7. נְתִיב לֹא-

## JOB XXVIII.

## I. LABOURS AND PRODUCTS OF THE MINE.

1. כִּי *For*. The connection with the preceding chapter is, however, so remote that many render the particle *Surely*. So R.V. מוֹצֵא *a going forth*, (יֵצֵא) *a mine*. יִזְקֶהוּ *qual from זָקַק rel. understood, § 297 c, which they refine*, i.e. 'which is refined'; § 276 c. 2. יִצוֹק *one pours out stone (into) copper ('brass')*, i.e. by smelting; a double accusative. 3. שֶׁם *one sets*. חֲשָׁךְ the *darkness* of the earth's interior, into which light is admitted by excavating or by the miner's lamp. צִלְמוֹת see on Ps. xxiii. 4. פֶּרֶץ *one breaks open*. נָחַל generally a river, then a deep ravine: hence, as here, the *shaft* of a mine. מֵעַם-גָּר *from (with) an inhabitant*, i.e. as R.V., 'away from where men sojourn.' הַנִּשְׁכָּחִים *art. as demonst. (even) those forgotten by the foot of the passer-by*: i.e. unnoticed by people on the earth's surface. דָּלוּ...נָעוּ *they hang... they swing*. מֵאֲנוּשׁ *away from man*. 5. אֶרֶץ *abs., § 288 a, as for the earth*. נִהְפָּךְ *impers. it is destroyed, i.e. there is destruction*; § 276 e. כְּמוֹ *as by*. 6. אֲבִנֶיהָ *its stones, i.e. the earth's*. עִפּוֹת *golden particles or spots on it (לוֹ) i.e. on the sapphire (lapis lazuli)*. Some, however, refer the pronoun to מְקוֹם 'the place has also gold-dust.' Another interpretation is in R.V. marg., understanding לוֹ of the *miner*: 'he winneth lumps of gold.' 7. נְתִיב in apposition with the preceding: (This is)

יִדְעוּ עֵיט וְלֹא שׁוֹפֵטוֹ עֵין אִיהָ : 8. לֹא-הִדְרִיכוּהוּ  
 בְּנֵי-שַׁחַץ לֹא-עֲדָה עָלָיו שַׁחַל : 9. בַּחֲלָמִישׁ שָׁלַח  
 יָדוֹ הַפֶּךְ מִשְׁרַשׁ הָרִים : 10. בַּצּוּרוֹת יֶאֱרִים בְּקַעַ  
 וְכָל-יִקְרָא רֹאֲתָה עֵינָו : 11. מִבְּכֵי נְהָרוֹת חֲבֵשׁ וְתַעֲלֶמָה  
 יֵצֵא אֹר :

## II.

12. וְהַחֲכָמָה מֵאֵין תִּמְצָא וְאִי-זֶה מְקוֹם בִּינָה :  
 13. לֹא-יִדַּע אָנוּשׁ עֲרֶכָה וְלֹא תִמְצָא בְּאֶרֶץ הַחַיִּים :  
 14. תְּהוֹם אָמַר לֹא בִי-הִיא וַיֵּם אָמַר אֵין עֲמָדִי :  
 15. לֹא-יִתֵּן סָגוֹר תַּחֲתֶיהָ וְלֹא יִשְׁקַל כֶּסֶף מַחִירָה :  
 16. לֹא תִסָּלֶה בְּנֶתָם אוֹפִיר בְּשֶׁהֶם יִקְרָא וְסַפִּיר :  
 17. לֹא-יַעֲרַכְנָה זֶהָב וְזָכוּכִית וְתַמּוּרְתָּהּ כְּלִי-כֹז :

*a path*, etc.: it is not discerned by the keenest-sighted bird. 8. Nor trodden by the 'sons of pride'; *the proudest beasts* (according to the parallel). שַׁחַל lit. *roarer* (paronomasia with שַׁחַץ). 9. חֲלָמִישׁ from a root meaning 'to be strong,' *the hardest stone*, as quartz. 10. יֶאֱרִי signifies a *river*, sometimes even applied to the Nile. In the pl. *streams* of any kind, as the waters drawn off from the mine. *His eye beholdeth*, i. e. what is brought to light, the waters being drained away. 11. מִבְּכֵי lit. 'from weeping,' poet. for *trickling*. יֵצֵא for יֵצִיא. אֹר for לְאוֹר *to light*.

## II. THE SUPREME VALUE OF WISDOM.

12. וְהַחֲכָמָה. The ׀ is adversative; *but* or *yet*. מֵאֵין... אִי-זֶה see § 272, pp. 139, 142. 13. עֲרֶכָה. LXX ὁδὸν αὐτῆς, 'the way to it.' But *price* or *value* is the more usual meaning, and in better accord with the connection. Wisdom is unknown as an article of commerce in the world's markets. 14. תְּהוֹם *the abyss*, the mysterious depth below earth and ocean. 15. יִתֵּן pual of נָתַן. סָגוֹר from סָגַר *to shut up* (often in qal ptc. pass. with זָהָב *gold*, and rendered *pure* 1 Kings vi. 20, etc.) *treasure*, as R.V. marg. תַּחֲתֶיהָ prep. with suff., *instead of it*. יִשְׁקַל weighed = *paid*. 16. תִּסָּלֶה pual of סָלַח *to suspend* (as a balance), hence *to weigh*, *value*. זָהָב a poetic word for כֶּהָם. 17. לֹא-יַעֲרַכְנָה (qal עָרַךְ) lit.



18. רָאמוֹת וְגִבִּישׁ לֹא יִזְכָּר וּמִשְׁךְ חֲכָמָה מִפְּנִינִים :  
 19. לֹא-יֵעָרְכָנָה פְּטֻדַּת-כּוֹשׁ בְּכֶתֶם טָהוֹר לֹא תִסְלָה :  
 20. וְהַחֲכָמָה מֵאֵין תִּבּוֹא וְאִי-זֶה מְקוֹם בִּינָה :  
 21. וְנִעְלָמָה מֵעֵינַי כָּל-חַי וּמַעוֹף הַשָּׁמַיִם נִסְתָּרָה :  
 22. אֲבִדוֹן וּמוֹת אָמְרוּ בְּאָזְנוֹנֵינוּ שְׁמַעְנוּ שְׁמָעָה :  
 23. אֱלֹהִים הֵבִין דְּרָכָה וְהוּא יָדַע אֶת-מְקוֹמָה :  
 24. כִּי-הוּא לְקַצּוֹת-הָאָרֶץ יָבִישׁ תַּחַת כָּל-הַשָּׁמַיִם :  
 25. יִרְאָה : לַעֲשׂוֹת לְרוּחַ מִשְׁקַל וּמִים תִּפֶּן בְּמִדָּה :  
 26. בַּעֲשָׂתוֹ לַמָּטָר חֶק וְדֶרֶךְ לַחֲיוֹז קִלּוֹת : 27. אִזּוֹ  
 רָאָה וַיִּסְפְּרָה הַכִּינָה וְגַם-הִקְרָה : 28. וַיֹּאמֶר לָאָדָם  
 הֵן יִרְאֵת אֲדֹנָי הִיא חֲכָמָה וְסוֹר מֵרַע בִּינָה :

(one) *shall not compare to it* (suff. for dat. = לָהּ) impers. const. for passive, § 276 e. *נְכוּבִית* only here; from נָכַךְ *to be pure, transparent*; hence prob. = *glass*, very precious in ancient times. וְ copulative carries on the negation. כָּלִי sing. as collective, *jewellery of*: but some copies have כָּלִי *jewels or vessels of*. 18. גִּבִּישׁ lit. *what is frozen*, hence the ice-like *crystal*. 19. כּוֹשׁ the land of the 'dark-coloured,' *Ethiopia*; a term including all equatorial countries. 20. See ver. 12. A repetition which introduces a new line of thought. 21. וְנִעְלָמָה. The וְ introduces the answer, and might be rendered *seeing that*. See § 298. וּמַעוֹף *from birds* (collective), as media of divination. 22. אֲבִדוֹן *Destruction*, personified. מוֹת, as שָׂאוֹל elsewhere, *the realms of the dead*. שְׁמָעָה *a rumour of it* (only), not its reality. Comp. Eccl. ix. 10. 23. דְּרָכָה *the way to it*. וְהוּא emphatic, § 276 c, *it is He who*. So in next verse. 25. לַעֲשׂוֹת inf. const. *to make*; the result of His 'looking.' רוּחַ here *wind*, from the parallelism *weight*; in modern language, *force and pressure*. תִּפֶּן the construction changed; *yea*, (וְ) *He determined* (piel of תָּכַן). 26. קִלּוֹת *voices*, hence *thunder*. 27. רָאָה (the הָ is acc., *her*; the הָ of the verb disappearing). *He saw Wisdom when He created the world*. *Wisdom is eternal*. וְגַם *yea verily*. 28. יִרְאֵת elsewhere used with אֱלֹהִים, as Gen. xx. 11; or with יְהוָה, as Prov. i. 7; ix. 10. אֲדֹנָי *the Lord*, i. e. of all creation.

314.

## PROVERBS XXXI. 10-31.

THE EXCELLENT WOMAN.

(An Acrostic.)

10. אִשֶּׁת-חַיִּל מִי יִמְצָא וְרַחֵק מִפְּנִינִים מְכָרָה :  
 11. בָּטַח בָּהּ לֵב בַּעֲלָהּ וְשָׁלַל לֹא יַחְסֹר :  
 12. גִּמְלָתָהּ טוֹב וְלֹא-רָע כֹּל יָמֵי חַיֶּיהָ :  
 13. דִּרְשָׁה צֶמֶר וּפִשְׁתִּים וַתַּעַשׂ בַּחֲפֶץ כַּפֶּיהָ :  
 14. הִיטָה פְּאֻנֹת סוּחָר מִמָּרְחָק תָּבִיא לַחֲמָה :  
 15. וַתִּקֶּם בָּעוֹר לַיְלָה וַתִּתֵּן שָׁרָף לְבֵיתָהּ וְחֹק לְנַעֲרֹתֶיהָ :  
 16. זָמְמָה שָׂדֶה וַתִּקְחָהּ מִפְּרִי כַּפֶּיהָ נִטְעָ כָּרִם :  
 17. חָגְרָה בְּעוֹז מִתְּנִיָּה וַתֵּאֱמֶץ זְרוּעֶתֶיהָ :  
 18. טָעַמָּה כִּי-טוֹב סָחָרָה לֹא-יִכָּבֵה בַּלֵּיל \* נָרָה :  
 19. יָדֶיהָ שָׁלַחַה בְּכִישׁוֹר וּכְפִיָּה תִמְכּוּ כֶּלֶךְ :

ver. 18. בלילה קרי.      ver. 16. נטעה קרי.

## PROVERBS XXXI. 10-31.

These twenty-two verses begin with successive letters of the alphabet. Compare Pss. ix and x, xxv, xxxiv, xxxvii (alternate verses), cxix (in sections of 8), cxlv; Lam. i-iv. But in some of these the alphabet is incomplete.

10. חַיִּל of physical, then of moral qualities (so in ver. 29); cf. Lat. *virtus*. וְרַחֵק. For logical force of ו see § 298. 11. Here, and in the following verses, the pfs. denote completeness, and may be rendered by the present; followed by impfs. to express repetition. Cf. § 278 b. שָׁלַל subj. of the verb לו understood. 13. בַּחֲפֶץ כַּפֶּיהָ lit. *with the good pleasure of her hands*, i. e. *willingly*. Or (less likely) 'according to the good pleasure,' etc., i. e. *as seems to her best*. 15. בָּעוֹר *while yet* (it is); cf. 2 Sam. xii. 22; Job xxix. 5; Jer. xv. 9. 16. זָמְמָה a verb ע"ע here inflected regularly. וַתִּקְחָהּ impf. qal of לָקַח with suff. נִטְעָ add ה as *q<sup>e</sup>ri*: 3 f. *she planteth*. 18. טָעַמָּה lit. *tasteth*; *perceiveth*. בַּלֵּיל see *q<sup>e</sup>ri*. 19. בְּכִישׁוֹר (only here) prob. 'the upright,' i. e. the *distaff*.

20. כִּפֶּה פֶּרֶשָׁה לְעֵנִי וַיְדִיחַ שְׁלַחָה לְאַבְיוֹן :  
 21. לֹא-תִירָא לְבֵיתָהּ כִּשְׁלֹג כִּי כָל-בֵּיתָהּ לְבָשׁ שְׁנִים :  
 22. מִרְבָּדִים עֲשֵׂתָהּ-לָהּ שֵׁשׁ וְאַרְגָּמָן לְבוּשָׁה :  
 23. נֹדַע בַּשְּׁעָרִים בַּעֲלָהּ בְּשִׁבְתּוֹ עִם-זִקְנֵי-אֶרֶץ :  
 24. סָרִין עֲשֵׂתָהּ וְתַמְכָּר וְהַגּוֹר וְהַנָּה לַכַּנְעָנִי :  
 25. עֹז-וְהֶדְר לְבוּשָׁה וְתַשְׁחַק לַיּוֹם אַחֲרוֹן :  
 26. פִּיהָ פִּתְחָה בַּחֲכָמָה וְתוֹרַת-חֶסֶד עַל-לְשׁוֹנָהּ :  
 27. צוֹפִיָּה הִי לִכְנוֹת בֵּיתָהּ וְלַחֵם עֲצָלוֹת לֹא תֹאכַל :  
 28. קָמוּ בָנֶיהָ וַיֹּאשְׁרוּהָ בַּעֲלָהּ וַיְהַלְלָהּ :  
 29. רַבּוֹת בָּנוֹת עָשׂוּ חֵיל וְאֵת עֲלִית עַל-כָּלָנָהּ :  
 30. שָׁקַר הַחַן וְהַבֵּל הַיָּפִי אִשָּׁה יִרְאַת-יְהוָה הִיא  
 תִּתְהַלֵּל :

31. תָּנוּ-לָהּ מִפְּרֵי יְדִיָּהּ וַיְהַלְלוּהָ בַּשְּׁעָרִים מַעֲשֵׂיהָ :

הליכות קרי ver. 27.

20. לְעֵנִי the prep. takes the vowel of the art. 21. שְׁנִים *scarlet*; apparently, however, referring to warmth rather than to colour. The LXX evidently read שְׁנִים *double* (δισσάς), thick clothing. 22. מִרְבָּדִים *coverlets* (without daghesh). שֵׁשׁ *fine linen*, an Egyptian word. אַרְגָּמָן *purple*. 23. בְּשִׁבְתּוֹ *in his sitting* = *when he sitteth*. 24. סָרִין *linen clothing* (σινδών), perhaps from *Sindhu*, the Indus. הַגּוֹר *a girdle*. לַכַּנְעָנִי *to the Canaanite*, or Phoenician trader; both terms collective. Commerce by barter is indicated (נִתְחָה). 27. צוֹפִיָּה f. ptc. *watching*. הַיָּלְכוֹת the *yodh* probably transposed by accident, see *qerî*, *steps*; hence generally 'ways.' עֲצָלוֹת *idleness*, only here and (dual) Eccl. x. 18. 28. Understand *rises up* in the second member of the verse. 29. The testimony of her husband. רַבּוֹת in an emphatic position. כָּלָנָהּ for כָּלָן lengthened in pause. 30. אִשָּׁה (nom. abs., § 288 a) here more emphatic without expressed connective. יִרְאַת f. const. of noun יָרָא *she who fears* (the only reference to religion in the delineation, and the crowning praise). 31. תָּנוּ-לָהּ *give ye to her*, i. e. let herself also have some benefit from (מִן) her labour for others. יְהַלֵּל impf. piel, omitting daghesh in second rad. *In the gates*, i. e. 'among the people,' in their usual place of concourse.

315.

## ISAIAH V. 1-7.

## PARABLE OF THE UNFRUITFUL VINEYARD.

1. אֲשִׁירָה נָא לִידִידִי שִׁירַת דּוּדִי לְכַרְמִי כָּרֵם הִיא  
 לִידִידִי בִקְרָן בֶּן-שָׁמֶן : 2. וַיַּעְזְקֶהוּ וַיִּסְקְלֶהוּ וַיִּטְעֶהוּ  
 שִׂרְק וַיִּבֶן מִגְדָּל בְּתוֹכּוֹ וְגַם-יָקַב חָצֵב בּוֹ וַיִּקּוּ לַעֲשׂוֹת  
 עֲנָבִים וַיַּעַשׂ בָּאֲשִׁים : 3. וַעֲתָה יוֹשֵׁב יְרוּשָׁלַם וְאִישׁ  
 יִהְיֶה שֶׁפְטוֹ-נָא בֵּינִי וּבֵין כְּרָמִי : 4. מַה-לַּעֲשׂוֹת עוֹד  
 לְכַרְמִי וְלֹא עָשִׂיתִי בּוֹ מִדּוֹעַ קִוִּיתִי לַעֲשׂוֹת עֲנָבִים וַיַּעַשׂ  
 בָּאֲשִׁים : 5. וַעֲתָה אֹדִיעָה-נָא אֶתְכֶם אֵת אֲשֶׁר-אֲנִי  
 עֹשֶׂה לְכַרְמִי הֵסֵר מִשׁוֹפְתּוֹ וְהָיָה לְבָעֵר פָּרֶץ גִּדְרוֹ  
 וְהָיָה לְמִרְמָס : 6. וְאֲשִׁיתֶהוּ בְּתָה לֹא יֹאמַר וְלֹא יַעֲדֹר

ver. 5. 'הכ' ברגש.

## ISAIAH V. 1-7.

1. אֲשִׁירָה cohortative. נָא come now. לִידִידִי for my Beloved. שִׁירַת דּוּדִי perhaps should read דוּדִים ש" a song of loves, 'a love-song,' Lowth, al. לְכַרְמִי respecting his vineyard: note the several meanings of ל in this verse. בִּקְרָן בֶּן-שָׁמֶן on a horn (hill-top) the son of oil, 'richly-nourished.' וַיַּעְזְקֶהוּ and he digged it (as R.V. marg.). וַיִּטְעֶהוּ verb with double acc. § 277 c. שִׂרְק the choicest vine. וַיִּקּוּ impf. piel of קָנָה. בָּאֲשִׁים understand עֲנָבִים grapes. 3. וַעֲתָה יוֹשֵׁב and אִישׁ collective. בֵּין the prep. repeated. 4. מַה-לַּעֲשׂוֹת what (is there) to do? (inf. const.) in our idiom, 'what can be done?' וְלֹא etc. and (which) I have not done in it? For use of ו see § 298. מִדּוֹעַ קִוִּיתִי why did I expect, and, etc.? 'Wherefore, when I expected . . . did it bring forth,' etc.? 5. And now let me tell you what I, etc. Two accusatives, both with אֵת. אֲנִי emphatic. עֹשֶׂה ptc., (am) doing = about to do. הֵסֵר inf. abs. high. of סוּר, § 284. מִשׁוֹפְתּוֹ the Massoretic note calls attention to the anomalous daghesh in שׁ. לְבָעֵר inf. piel for consuming with fire. פָּרֶץ inf. abs. ל after הָיָה has the force of becoming, § 273. וְאֲשִׁיתֶהוּ בְּתָה and I will make it a desolation. מִמֶּטֶר from raining,

וְעַל־הָשָׁמִיר וְשִׁית וְעַל הָעֵבִים אֲצִיָּה מִהַמִּשִּׁיר עָלָיו  
 מִמֶּרֶ: 7. כִּי כָרָם יִהְיֶה צְבָאוֹת בֵּית יִשְׂרָאֵל וְאִישׁ  
 יִהְיֶה נֹטֵעַ שְׁעִשְׂוִעָיו וְיָקוּ לְמִשְׁפָּט וְהָיָה מִשְׁפָּח לְצִדְקָה  
 וְהָיָה צִעְקָה:

316.

## ISAIAH XXXV.

## THE GLORIOUS RETURN.

1. יִשְׁשׂוּם מְדַבֵּר וְצִיָּה וְתַגֵּל עֶרְבָה וְתִפְרָח כַּחֲבַצְלֹת:  
 2. פָּרַח תִּפְרַח וְתַגֵּל אֵף גִּילַת וְרִנָּן כְּבוֹד הַלְבִּנּוֹן נִמְן-  
 לָהּ הַדֶּר הַפְּרָמִל וְהַשְּׂרֹן הִמָּה יִרְאוּ כְבוֹד-יְהוָה הַדֶּר  
 אֱלֹהֵינוּ: 3. חֲזָקוּ יָדַיִם רַפּוֹת וּבְרָפִים כְּשָׁלוֹת אֲמִצּוֹ:  
 4. אֲמִרוּ לְנִמְהָרֵי-לֵב חֲזָקוּ אַל-תִּירְאוּ הִנֵּה אֱלֹהֵיכֶם  
 נָקָם יָבוֹא גָמוּל אֱלֹהִים הוּא יָבוֹא וְיִשְׁעֵכֶם: 5. אִזּוּ

‘so that they (the clouds) shall not rain.’ מִמֶּר cognate acc. § 277 b.  
 7. *the plant of His delights*, ‘His pleasant plant’; see § 294.  
 The close is a double paronomasia; מִשְׁפָּט and מִשְׁפָּח; צִדְקָה and צִעְקָה:  
 as frequently in Isaiah.

## ISAIAH XXXV.

1. יִשְׁשׂוּם A.V. ‘shall be glad for them,’ taking ם as a pronominal  
 suffix. Better to take ום for ון, the ן being assimilated to the ם fol-  
 lowing, as Num. iii. 49 פָּרִיִם. ‘Instead of the plural forms in ן, there  
 are, especially in the older books, over 300 forms with the fuller ending  
 ון (with *nun paragogicum*) always bearing the tone.’—Gesenius. R.V.,  
 simply, *shall be glad*. כַּחֲבַצְלֹת *the narcissus*. 2. גִּילַת noun of kindred  
 stem in the const. state strengthening the sense of the verb, like inf. abs.,  
 connected with רִנָּן inf. (piel) as noun: *it shall rejoice even (with) rejoicing  
 and song*. הִמָּה *they*, i. e. ‘Lebanon, Carmel and Sharon, with the wil-  
 derness.’—Delitzsch. 4. נָקָם in apposition with אֱלֹהֵיכֶם *your God will  
 come (as) Vengeance*, i. e. in that character. גָּמוּל אֱלֹהִים lit. *a recompense  
 of God*, or ‘a mighty or divine recompense.’ וְיִשְׁעֵכֶם impf. hiph. (jussive

תִּפְקַחְנָה עֵינֵי עֹרְרִים וְאָזְנֵי חֲרָשִׁים תִּפְתַּחְנָה : 6. אִזּוּ  
 יִדְלַג כְּאֵיל פֶּסַח וְתֵרֵן לְשׁוֹן אֱלֹהִים כִּי־נִבְקְעוּ בַּמִּדְבָּר מַיִם  
 וְנַחֲלִים בַּעֲרֵבָה : 7. וְהָיָה הַשָּׂרֵב לְאֵגִים וְצִמְאֹן  
 לְמִבּוּעֵי מַיִם בְּנוֹה תַנִּים רִבְצָה חֲצִיר לִקְנֶה וְגִמָּא :  
 8. וְהָיָה־שֵׁם מִסְּלוֹל וְדֶרֶךְ וְדֶרֶךְ הַקֹּדֶשׁ יִקְרָא לָהּ לֹא־  
 יַעֲבְרֻהּ טָמֵא וְהָיָה־לָּמוֹ הַלֵּךְ דֶּרֶךְ וְאֹיִלִּים לֹא יִתְעוּ :  
 9. לֹא־יִהְיֶה שֵׁם אֲרִיָּה וּפְרִיץ חַיּוֹת בַּל־יַעֲלֶנָּה לֹא  
 תִּמָּצֵא שֵׁם וְהָלְכוּ גְאֻלִּים : 10. וּפְדוּיֵי יְהוָה יֵשְׁבוּן  
 וּבָאוּ צִיּוֹן בְּרִנָּה וְשִׂמְחַת עוֹלָם עַל־רֹאשׁ שְׁשׁוֹן וְשִׂמְחָה  
 יִשְׁיִגּוּ וְנָסּוּ יִגּוֹן וְאַנְחָה :

See note in  
 Addenda Et  
 Corrigenda

## CHAPTER V.

### PASSAGES FROM THE NEW TESTAMENT.

317. The renderings are partly from the version of Dr. Delitzsch (*British and Foreign Bible Society*, 1885), and partly from that by the Revds. Dr. Ginsburg and Isaac Salkinson (*Trinitarian Bible Society*, 1891). By permission.

form). 7. הַשָּׂרֵב *the mirage*. חַצִּיר *jackals*. רִבְצָה *its (their) lair*, fem. suff. (regarding חַצִּיר as collective: 'Plural names of animals are often treated as fem. sing.'—*Gesenius*). חֲצִיר with לֵ following, must mean an enclosure, or court, for, as R.V. marg. (cf. xxxiv. 13). 8. מִסְּלוֹל (from קָלַל *to cast up*) only here; a highway. הַקֹּדֶשׁ perhaps *the Sanctuary*. וְהָיָה־לָּמוֹ *and He (shall be) with them*, as R.V. marg. (or for them). The rendering, *it* (i. e. the way) *shall be for them*, is allowable; but it is not easy to decide who are meant by *them*. Either understand the persons mentioned vers. 6, 7, or, by implication, those contrasted with טָמֵא, the impure person. הַלֵּךְ דֶּרֶךְ nom. abs. *As for him that walketh (in) the way—even fools, etc.* 9. פְּרִיץ חַיּוֹת *the violent among beasts* (adj. const.), superlative § 294 e. 10. פְּדוּיֵי pl. const., ptc. pass. of פָּדָה. יֵשְׁבוּן for the final ך see on ver. 1. Compare ch. li. 11.

As the accents are not employed, punctuation and emphasis must be supplied by the reader. The necessity of frequent periphrasis instructively illustrates the difference between the language of the Old Testament and that of the New; while the renderings occasionally bring out the meaning of a passage with striking force.

318.

## MATTHEW V. 1-12.

## THE BEATITUDES.

(Ginsburg and Salkinson.)

1. וַיְהִי כַּאֲשֶׁר רָאָה אֶת-הַמּוֹן הָעַם וַיַּעַל אֶל-הָהָר  
וַיֵּשֶׁב שָׁם וַיִּגְשׁוּ אֵלָיו תַּלְמִידָיו : 2. וַיִּפְתַּח אֶת-פִּיהוּ  
וַיֹּרָה לָהֶם לֵאמֹר :
3. אֲשֶׁרִי עֲנִי הָרוּחַ כִּי לָהֶם מַלְכוּת הַשָּׁמַיִם :
4. אֲשֶׁרִי הַמִּתְאַבְּלִים כִּי-הֵם יִנְחָמוּ :
5. אֲשֶׁרִי הָעֲנָוִים כִּי-הֵם יִרְשׁוּ-אֶרֶץ :
6. אֲשֶׁרִי הָרַעֲבִים וְהַצֵּמְאִים לְצַדִּיקָה כִּי-הֵם יִרְוּן :
7. אֲשֶׁרִי בְעַל־יִרְחָמִים כִּי-הֵם יִרְחָמוּ :
8. אֲשֶׁרִי בְּרִי לֵבָב כִּי-הֵם יַחֲזוּ אֶת-אֱלֹהִים :
9. אֲשֶׁרִי עָשִׂי שְׁלוֹם כִּי-הֵם יִקְרָאוּ בְּנֵי-אֱלֹהִים :

## MATTHEW V. 1-12.

1. וַיַּעַל fut. apoc. qal of עָלָה; for ו see § 298. אֶת-הָהָר art. as in Gk. τὸ ὄρος. תַּלְמִיד n. m. *disciple*, only once in O.T., 1 Chron. xxv. 8, often in modern Heb. 3. הָרוּחַ infreq. with art. in O.T. (Delitzsch has (עֲנִי רוּחַ). 4. הֵם and in following vers. emphatic, as in Gk. αὐτοί. 5. הָעֲנָוִים etc., as in Ps. xxxvii. 11. 7. בְּעַל־יִרְחָמִים the possessor of any quality is sometimes called its 'lord.' Delitzsch has simply הָרַחֲמָנִים (only

10. אֲשֶׁר־הִנְדַּפִּים עָקֵב צְדָקָתָם כִּי לָהֶם מַלְכוּת  
הַשָּׁמַיִם :

11. אֲשֶׁר־יִחַרְפוּ אִם־יִרְדְּכוּ אֶתְכֶם  
וּבִשְׁקֶר יָבִיאוּ דְבַתְּכֶם רָעָה בַּעֲבוּר שְׁמִי :  
12. שִׁישׁוּ וְגִילוּ כִּי שְׂכָרְכֶם הָרַבָּה מְאֹד בַּשָּׁמַיִם  
כִּי־כֵן רָדְפוּ אֶת־הַנְּבִיאִים אֲשֶׁר־הָיוּ לַפְּנִיכֶם :

319.

MATTHEW VI. 9-13.

THE LORD'S PRAYER.

(Delitzsch.)

9. כֹּה תִתְפַּלְלוּ אֲבִינוּ שְׁבַשְׁמַיִם יִתְקַדֵּשׁ שְׁמֶךָ :  
10. תָּבֵא מַלְכוּתְךָ יַעֲשֶׂה רְצוֹנְךָ כִּמוֹ בַּשָּׁמַיִם כֵּן  
בָּאָרֶץ : 11. אֶת־לֶחֶם חֲקֵנוּ תֵן־לָנוּ הַיּוֹם : 12. וְסַלַּח־  
לָנוּ אֶת־חַבּוּתֵינוּ כַּאֲשֶׁר סַלַּחְנוּ גַם־אֲנַחְנוּ לַחֲבִיבֵינוּ :

Lam. iv. 10 in O. T.). 10. עָקֵב noun (end, consequence) as prep. *because* of (Delitzsch has עַל־דָּבָר). צְדָקָתָם *their righteousness* (a gloss on orig.). 11. בִּשְׁקֶר as Jer. v. 31, etc. (with art.) 'in falsehood' (falsely). יָבִיאוּ דְבַתְּכֶם רָעָה *bring your evil report* (comp. Gen. xxxvii. 2), i. e. an evil report of you. 12. הָרַבָּה inf. abs. hiph. of רָבָה used adverbially. See Gen. xv. 1. שְׁמִים in pause for שְׁמִים.

MATTHEW VI. 9-13.

9. תִּתְפַּלְלוּ *gamets* in pause for *pathach*, p. 83, *Obs.* שְׁבַשְׁמַיִם. The prefix שְׁ with daghesh following is for אֲשֶׁר in later Heb. שְׁמֶךָ pause form. 11. חֲקֵנוּ *our portion*, from חָק § 155, comp. Prov. xxx. 8. [The Gk. ἐπιούσιος is of doubtful meaning: the Heb. is probably a paraphrase



13. וְאַל-תְּבִיאֵנוּ לְיָדֵי נָסִיוֹן כִּי אִם-חֲלָצֵנוּ מִן-הָרָע  
[כִּי לֶךְ הַמַּמְלָכָה וְהַגְבוּרָה וְהַתְּפָאֶרֶת לְעוֹלָמִי  
עוֹלָמִים אָמֵן]:

320.

JOHN XV. 1-9.

THE TRUE VINE.

(Delitzsch.)

1. אֲנֹכִי הַגֶּפֶן הָאֱמֵתִית וְאָבִי הוּא הַכֶּרֶם: 2. כָּל-  
שָׂרִיג בִּי אֲשֶׁר אֵינְנוּ עֹשֶׂה-פְּרִי יִסִּירֵנוּ וְאֲשֶׁר יַעֲשֶׂה  
פְּרִי יִטְהַרְנוּ לְהַרְבוֹת אֶת-פְּרִיו: 3. אַתֶּם כָּעֵת  
מִטְהָרִים בַּעֲבוּר דְּבָרֵי אֲשֶׁר דִּבַּרְתִּי אֵלֵיכֶם: 4. עֲמְדוּ-  
בִּי וְאֲנִי בָכֶם כַּאֲשֶׁר הַשָּׂרִיג בֹּל-יַעֲשֶׂה פְּרִי מֵאֱלֹו אִם-  
לֹא יַעֲמֹד בִּגְפֶן כֵּן גַּם-אַתֶּם אִם-לֹא תַעֲמְדוּ בִּי:  
5. אֲנֹכִי הוּא הַגֶּפֶן וְאַתֶּם הַשָּׂרִיגִים הָעֹמְדִים בִּי וְאֲנִי בּוֹ  
הוּא יַעֲשֶׂה-פְּרִי לָרֹב כִּי בִלְעָדִי לֹא תוּכְלוּן עֲשׂוֹת  
מֵאוֹמָה: 6. אִישׁ אֲשֶׁר לֹא יַעֲמֹד בִּי הַשֵּׁלֶךְ פֶּשֶׁרִיג  
הַהוּצָה וַיִּיבֹשׁ וַיִּלְקָטוּם וַיִּשְׁלִיכוּם אֶל-תּוֹךְ הָאֵשׁ וְהָיָה  
לְבַעַר: 7. וְהָיָה אִם-תַּעֲמְדוּ בִּי וּדְבַרִּי יִהְיוּ בָכֶם

rather than an exact rendering.] 13. לְיָדֵי lit. *into the hands of*, used  
as prep. For the bracketed doxology see R.V. marg. אָמֵן adj. *sure, true*,  
used adverbially at the beginning or end of an utterance, to confirm it.

JOHN XV. 1-9.

4. אַתֶּם כָּעֵת *thus also (is it with) you; i. e. as neg. precedes, 'no  
more can ye.'* 5. הוּא emphatic. 6. לְבַעַר inf. piel with prefix.  
7. כְּכֹל-הַפֶּשַׁע *according to all your good pleasure, 'what ye will.'* G. and

כָּל-חֶפְצְכֶם תִּשְׁאֲלוּ וַיַּעֲשֶׂה לָכֶם : 8. בָּזָאת נִכְבֵּד  
אָבִי בַּעֲשׂוֹתְכֶם פְּרִי לָרֹב וְהָיִיתֶם לִי לְתַלְמִידִים :

321.

ACTS XIII. 16-26.

ST. PAUL'S ADDRESS TO THE JEWS AT ANTIOCH.

(Ginsburg and Salkinson.)

16. וַיַּעֲמֵד פּוֹלוֹס וַיִּנָּפֶה יָדוֹ וַיֹּאמֶר אָנֹשִׁי יִשְׂרָאֵל  
וְגַם-הִירָאִים אֶת-הָאֱלֹהִים שָׁמְעוּנִי : 17. אֱלֹהֵי יִשְׂרָאֵל  
אֱלֹהֵי הָעָם הַזֶּה הוּא בָּחַר בָּאֲבוֹתֵינוּ וַיָּרֶם קָרְן לָעָם  
בְּהֵיוֹתָם גֵּרִים בָּאָרֶץ מִצְרַיִם וְהוּא הוֹצִיאָם מִשָּׁם בְּזֹרַע  
נְטוּיָה : 18. וַיֵּשֶׂא אֹתָם וַיְכַלְכֵּלֵם אַרְבָּעִים שָׁנָה בַּמִּדְבָּר :  
19. וַיִּשְׁמַד מִפְּנֵיהֶם שִׁבְעָה גוֹיִם בָּאָרֶץ כָּנְעָן וַיַּפֵּל לָהֶם  
בַּחֶבֶל אֶת-אֲדָמָתָם לִירֶשֶׁת נַחֲלָה : 20. אַחֲרֵי-כֵן נָתַן  
לָהֶם שִׁפְטִים לְשִׁפְטֵם כְּאַרְבַּע מֵאוֹת וַחֲמִשִּׁים שָׁנָה  
עַד-שְׁמוּאֵל הַנָּבִיא : 21. בְּיָמָיו שָׁאֲלוּ לְמֶלֶךְ עֲלֵיהֶם  
מֶלֶךְ וְהָאֱלֹהִים נָתַן לָהֶם אֶת-שָׁאוּל בֶּן-קִישׁ אִישׁ יְמִינִי  
לְמֶלֶךְ עֲלֵיהֶם אַרְבָּעִים שָׁנָה : 22. וְאַחֲרֵי הַסִּירוֹ אֹתוֹ

S. translate כָּל-מִשְׁאָלוֹת לְבָבְכֶם according to all the requests of your heart.

8. לְרֹב פְּרִי לָרֹב fruit to abundance, 'much fruit.' the prefix לְ after the prefix לְ denoting apposition, § 273, n. 2.

ACTS XIII. 16-26.

16. Παῦλος in Heb. letters. 17. בָּחַר generally takes an object with prefix בְּ, as Deut. vii. 6. וַיָּרֶם קָרְן לְ uplifted the horn of = exalted. בְּהֵיוֹתָם inf. const. of הָיָה, pref. and suff. 'in their being,' when they were. 18. יְכַלְכֵּלֵם redup. piel (polel, § 145 f.) of כָּוַל nourished. See Gen. xlv. 11. Gk. ἐτροφοφόρησεν, var. reading from ἐτροποφόρησεν, suffered their manners. See R.V. and marg. 21. Note the paronomasia שָׁאֲלוּ... שָׁאוּל. 22. הַסִּירוֹ an ellipsis for Benjamin; Delitzsch מִשְׁבַּט בִּנְיָמִן. 22. אֲשֶׁר etc. inf. const. of סָוָה with suff., His removal of him (אֹתוֹ).

מִמֶּלֶךְ הַקִּים אֶת־דָּוִד לְמֶלֶךְ עֲלֵיהֶם אֲשֶׁר אָמַר עָלָיו  
וַיַּעֲיֶדְנוּ מִצָּאתַי אֶת־דָּוִד בֶּן־יִשִּׁי אִישׁ כְּלָבְבִי אֲשֶׁר כָּל־  
חֲפָצֵי יִשְׂרָאֵל : 23. מִזֶּרְעוֹ הֵבִיא הָאֱלֹהִים כְּדַבְּרוֹ  
אֶת־יֵשׁוּעַ לְיִשְׂרָאֵל לְמוֹשִׁיעַ : 24. וַיְהִי אַחֲרֵי כֵן רָא  
יוֹחָנָן אֶל־כָּל־עַם יִשְׂרָאֵל לְתִשְׁבָּה וּלְהַטָּבֵל לִפְנֵי בָאוֹ :  
25. וּבְכָל־זֶה יוֹחָנָן אֶת־מְרוֹצָתוֹ אָמַר וּמֵה־תִּחְשְׁבוּן עָלַי  
מִי־אֲנִי לֹא אֲנִי הוּא כִּי הִנֵּה אַחֵר בָּא אַחֲרַי וְהוּא  
אֲשֶׁר קָלָתִי מִהֶתֶר־לוֹ שְׂרוּךְ נֶעְלָיו אֲשֶׁר בְּרַגְלָיו :  
26. אַתֶּם אַנְשִׁים אַחִים זֶרַע אַבְרָהָם וְכָל־יִרְאֵי  
אֱלֹהִים הַנִּמְצָאִים בְּתוֹכְכֶם אֵלֵינוּ דִּבֵּר הַיְשׁוּעָה  
הַזֹּאת שְׁלוֹחַ :

322.

## 1 CORINTHIANS XIII.

ST. PAUL'S DISCOURSE ON LOVE.

(Delitzsch.)

1. אֶחָד־בְּלִשְׁנוֹת אַנְשִׁים וּמַלְאָכִים אֲדַבֵּר וְאִין־בִּי  
הָאַהֲבָה הֵייתִי כְנֹחֶשֶׁת הַמָּה אוֹ כְּצֹלָל תְּרוּעָה : 2. וְכִי

respecting whom He said and bare witness to him. etc., two  
O.T. passages interwoven, 1 Sam. xiii. 14, Ps. lxxxix. 21. כָּל־חֲפָצֵי יִשְׂרָאֵל  
quotation from Isaiah xlv. 28 (spoken there of Cyrus). 23. יֵשׁוּעַ  
= יהוֹשֻׁעַ *Jehovah is help*, § 263, in Gk. characters Ἰησοῦς, with added  
case-ending. 24. יוֹחָנָן *ptc. hiph. (יָשַׁע) as subst., Saviour.*  
*Jochanan, O. T. John.* 25. וּמֵה *And what? τί; R.V., but others*  
*read τίνα; מי as indirect interrog.* לֹא אֲנִי הוּא, Gk. οὐκ εἰμὶ  
ἐγώ. *before אֲשֶׁר very emphatic.* קָלָתִי *I am too insignificant.*  
26. הַנִּמְצָאִים בְּתוֹכְכֶם *who are found in the midst of you; an amplification*  
*of the Gk. ἐν ὑμῖν.*

## 1 CORINTHIANS XIII.

1. הַמָּה f. *ptc. qal of הַמָּה.* 6. שִׂמְחָתָה *her rejoicing (is).* עִם *with,*

תְּהִיָּה-לִי נְבוּאָה וְאֵדַע כָּל-הַסּוּדוֹת וְכָל-הַדַּעַת וְכִי  
 תְּהִיָּה-לִי כָל-הָאֱמוּנָה עַד כִּי-אֶעֱתִיק הָרִים וְאִין-בִּי  
 הָאֲהָבָה הַיִּיתִי כֹאִין: 3. וְאִם-אֶחָלֵק אֶת-כָּל-הוֹנִי וְאִם-  
 אֶתֵּן אֶת-גּוֹפִי לְשִׁרְפָה וְאִין-בִּי הָאֲהָבָה כָּל-זֹאת לֹא  
 תוֹעִילֵנִי: 4. הָאֲהָבָה מְאָרְכֶת-אֵף וְעֹשֶׂה חֶסֶד הָאֲהָבָה  
 לֹא תִקְנָא הָאֲהָבָה לֹא תִתְפָּאֵר וְלֹא תִתְרוֹמֵם: 5. לֹא  
 תַעֲשֶׂה דִבְרֵי-תִפְלָה וְלֹא תִבְקֹשׁ אֶת אֲשֶׁר-לָהּ וְלֹא  
 תִתְמַרְמֵר וְלֹא תִחְשַׁב הִרְעָה: 6. לֹא תִשְׂמַח בַּעוֹלָה כִּי  
 שִׂמְחָתָהּ עִם-הָאֱמֶת: 7. אֶת-כָּל תִּשְׂאָ אֶת-כָּל תִּאֲמִין  
 אֶת-כָּל תִּקְוָה וְאֶת-כָּל תִּסְבָּל: 8. הָאֲהָבָה לֹא-תִבָּל  
 לְעוֹלָם אֲדֹ-הִנְבוֹאוֹת הֵנָּה תִבְטָלֶנָּה וְהַלְשָׁנוֹת תִּכְלִינָה  
 וְהַדַּעַת תִּבְטָל: 9. כִּי-קָצַת הוּא שְׂיִדְעֵנּוּ וְקָצַת הוּא  
 שְׁנִבְאֵנּוּ: 10. וְכִבּוֹא הַתָּמִים אִז עָבוֹר תַּעֲבֹר הַקָּצַת:  
 11. כֹּאֲשֶׁר הָיִיתִי עוֹלִל כְּעוֹלִל דִּבְרֹתִי כְּעוֹלִל הַגִּיתִי  
 כְּעוֹלִל חֲשַׁבְתִּי וְכֹאֲשֶׁר הָיִיתִי לְאִישׁ הַסִּירְתִּי דִּבְרִי  
 הַעוֹלִל: 12. כִּי כָעַת מִבִּישִׁים אֲנִי בְּמִרְאָה וּבַחִידוֹת  
 וְאִז פָּנִים אֶל-פָּנִים: 13. כָּעַת יוֹדַע אֲנִי קֶצֶחוּ וְאִז כֹּאֲשֶׁר  
 נֹדַעְתִּי אֵדַע אֵף-אֲנִי: 14. וְעַתָּה שְׁלֹשׁ-אֵלֶּה תַעֲמֹדֶנָּה  
 הָאֱמוּנָה וְהַתִּקְוָה וְהָאֲהָבָה וְהַגְּדוּלָּה בָּהֵן הִיא הָאֲהָבָה:

as Gk. *συγχάπτει*, see R.V. 9. Lit. *For a part is that which we know*,  
 etc. (אֲשֶׁר prefix for שֶׁ). G. and S. translate the verse קָטַן יִדְעֵנּוּ  
*a little portion we know*, etc. 10. עָבוֹר inf. abs. with verb, *shall utterly*  
*vanish away*. 11. הַסִּירְתִּי hiph. of סִיר. 12. מִרְאָה *vision* means  
*mirror* in Ex. xxxviii. 8. חִידוֹת plur., *riddles*, sing. in Gk.

323.

## HEBREWS I.

## OPENING OF THE EPISTLE TO THE HEBREWS.

(Delitzsch.)

1. הָאֱלֹהִים אֲשֶׁר-דִּבֶּר מִקֶּדֶם פְּעָמִים רַבּוֹת וּבְפָנִים  
שָׁנִים אֶל-אַבְתִּינוּ בְּיַד הַנְּבִיאִים דִּבֶּר אֵלֵינוּ בְּאַחֲרִית  
הַיָּמִים הָאֵלֶּה בְּיַד בָּנוּ: 2. אֲשֶׁר-נָתַנוּ לְיֹורֶשׁ כָּל וְגַם-  
עָשָׂה בָּדָו אֶת-הָעוֹלָמוֹת: 3. וְהוּא זֶהר כְּבוֹדוֹ וְצֶלֶם  
יְשׁוּתוֹ וְנוֹשָׂא כָל בְּדָבָר גְּבוּרָתוֹ וְאַחֲרֵי עֲשׂתוֹ בְּנִפְשׁוֹ  
טָהֳרַת חֲטָאֵתֵינוּ יֵשֵׁב לְיָמִין הַגְּדֹלָה בְּמְרוֹמִים: 4. וַיִּגְדֵּל  
מְאֹד מִן-הַמַּלְאָכִים כַּאֲשֶׁר הָשֵׁם אֲשֶׁר נָחֵלוֹ יָקָר הוּא  
מִשְׁלָהֶם: 5. כִּי אֶל-מִי מִן-הַמַּלְאָכִים אָמַר מַעֲוֹלָם בְּנִי  
אַתָּה אֲנִי הַיּוֹם יִלְדָתִיךָ וְעוֹד אֲנִי אֶהְיֶה-לּוֹ לְאָב וְהוּא  
יֶהְיֶה-לִּי לְבֵן: 6. וּבִהְבִּיאוֹ אֶת-הַבְּכוֹר שְׁנִית לְעוֹלָם אָמַר  
וְהִשְׁתַּחֲוִי-לּוֹ כָּל-אֱלֹהִים: 7. הֵן עַל-הַמַּלְאָכִים הוּא  
אָמַר עָשָׂה מַלְאָכָיו רוּחֹת מִשְׁרָתָיו אֵשׁ לֵהֵט: 8. אֵף

## HEBREWS I.

1. הָאֱלֹהִים with art.; *the true God*, ὁ Θεός. פְּעָמִים c. noun, without prep., *times*, acc., § 291 b. שָׁנִים in later Heb., *manners*. בְּאַחֲרִית הַיָּמִים in the end of the days, a prophetic formula, Gen. xlix. 1, Isa. ii. 2, etc. בָּנוּ the possessive in Gk. See R.V. marg. 2. הָעוֹלָמוֹת, Gk. τοὺς αἰῶνας. 3. יְשׁוּתוֹ *substance* (not in O.T.), Gk. ὑπόστασις. 4. מִשְׁלָהֶם *than that which* (שֶׁ for אֲשֶׁר) *is theirs*. 5. מַעֲוֹלָם a free translation of ποτέ, *ever*. Quotations from Ps. ii. 7; 2 Sam. vii. 14. 6. שְׁנִית *a second time* (Del. applies this to the Resurrection). לְעוֹלָם *to the age*, the world of men, οἰκουμένην. See Ps. xcvi. 7 (אֱלֹהִים, LXX ἄγγελοι). 7. הֵן in later Heb. *surely*. Here corresponding with אֵף ver. 8, as μὲν . . . δέ. עַל with reference to = πρὸς. See Ps. civ. 4. מִשְׁרָתָיו ptc. piel of שָׁרַת (not used in qal).

עַל־הַבֵּן אָמַר כִּסְאָךְ אֱלֹהִים עוֹלָם וְעַד שָׁבַט מִיִּשְׂרָאֵל שָׁבַט  
 מְלִכּוּתְךָ: 9. אֶהְבֶּת צֶדֶק וְתִשְׁנָא רָשָׁע עַל־כֵּן מִשְׁחָךְ  
 אֱלֹהִים אֱלֹהֶיךָ שָׁמַן שִׁשׁוֹן מַחְבְּרִיךָ: 10. וְעוֹר אֶתָּה  
 אֲדֹנָי לַאֲנִים הָאָרֶץ יִסְדֶּת וּמַעֲשֵׂה יָדֶיךָ שָׁמַיִם: 11. הִמָּה  
 יֵאָבְדוּ וְאַתָּה תַעֲמֹד וְכֹלָם כַּבֵּד יִבְלֹוּ: 12. כָּלבוֹשׁ  
 תַּחֲלִיפָם וַיַּחֲלֹפוּ וְאַתָּה הוּא וּשְׁנוֹתֶיךָ לֹא יִתְמוּ:  
 13. וְאַל־מִי מִן־הַמַּלְאָכִים אָמַר מִעוֹלָם יָשָׁב לְיָמֵי עַד־  
 אֲשִׁית אֵיבֶיךָ הָדָם לְרִגְלֶיךָ: 14. הֲלֹא־הֵם כָּלָם  
 רוּחֹת הַשָּׁרֵת שְׁלוּחִים לְעֹזְרָה בְּעַד הַעֲתִידִים לְרִשֵּׁת  
 אֶת־הַיְשׁוּעָה:

324.

## HEBREWS XII. 18-29.

## CHRISTIAN PRIVILEGES.

(Delitzsch.)

18. כִּי לֹא־בִאתֶם אֶל־הָר נִמְשָׁשׁ וּבַעַר בָּאֵשׁ וְלֹא  
 אֶל־עָנָן וְעַרְפָּל וּסְעָרָה: 19. וְלֹא לְקוֹל שׁוֹפָר וְלְקוֹל

8. אֱלֹהִים voc. See Ps. xlv. 7, 8. 10-12. See Ps. cii. 26-28. The quotation begins at לְפָנִים, LXX κατ' ἀρχάς. Lord might have been rendered יהוה according to the tone of the Psalm, or, as preferred by Del., אֲדֹנָי the same verb in hiph. act. and qal intrans., Thou shalt change them, and they shall change. The Gk. has two verbs, ἐλίσσεις, ἀλλաγῆσονται. וְאַתָּה הוּא and Thou art He, as Isa. xlv. 4. לֹא יִתְמוּ shall not be completed (תָּמָם), i. e. 'there shall now be an end to them,' expressed by the Gk. οὐκ ἐκλείψουσιν, 'shall not fail.' 13. See Ps. cx. 1. 14. שְׁלוּחִים m. 'constructio ad sensum,' § 294. לְעֹזְרָה for the aid. The former word generally denotes Divine service, the latter help to men. בְּעַד Gk. διὰ, with acc., for the sake of. הַעֲתִידִים those who are prepared, or ready (adj.). לְרִשֵּׁת inf. const. of יָרַשׁ. הַיְשׁוּעָה the salvation, emphatic (art. not in Gk.).

## HEBREWS XII. 18-29.

18. נִמְשָׁשׁ niph. not in O. T., touched, 'palpable.' 19. וְלֹא that not

הַדְּבָרִים אֲשֶׁר שָׁמְעוּ בְּקֶשׁוֹ שְׁלֹא יוֹסִיף לְדַבֵּר עִמָּהֶם  
 עוֹד : 20. כִּי לֹא-יִכְלֹוּ לִשְׁאֵת אֶת אֲשֶׁר צִוּוּ וְאִם-  
 בְּהִמָּה תִגַּע בָּהֶר סָקֵל תִּסְקֹל [אוֹ-יִרְהַ תִּירָה בַּחֲצִים] :  
 21. וְהִמְרָאָה הִיָּה נֹרָא עַד-מָאֵד וַיֹּאמֶר מֹשֶׁה יִגְרָתִי  
 וְחִרְדָּתִי : 22. כִּי אִם-בָּאתֶם אֶל-הָרַ צִיּוֹן וְאֶל-עִיר  
 אֱלֹהִים חַיִּים אֶל-יְרוּשָׁלַיִם שְׁבַשְׁמִים : 23. וְאֶל-עֶצְרַת  
 רַבּוֹת הַמַּלְאָכִים וְעֵדַת הַבְּכוֹרִים הַפְּתוּבִים בַּשָּׁמַיִם  
 וְאֶל-אֱלֹהִים שֹׁפֵט הַכֹּל וְאֶל-רוּחוֹת הַצְּדִיקִים הַנִּשְׁלָמִים :  
 24. וְאֶל-יֵשׁוּעַ מְלִיץ הַבְּרִית הַחֲדָשָׁה וְאֶל-דָּם הַהוֹאָה  
 הַמֵּיטִיב דִּבַּר מִדָּם-הַבָּל : 25. לָכֵן רְאוּ פֶן-תִּמְאָנוּ  
 לִשְׁמַע אֶל-הַמְדַּבֵּר כִּי הֵן לֹא נִמְלְטוּ הַמַּאֲנִים לִשְׁמַע  
 אֶל-הַמְדַּבֵּר עִמָּהֶם בָּאָרֶץ אִף כִּי-אֲנַחְנוּ אִם-נִמְאָן לִשְׁמַע  
 בְּקוֹל הַמְדַּבֵּר מִן-הַשָּׁמַיִם : 26. אֲשֶׁר קוֹלוֹ הִרְעִישׁ אֶזְ  
 אֶת-הָאָרֶץ וְעָתָה זֶה הַבְּטִיחַ לֵאמֹר עוֹד אֶחָת וְאֲנִי  
 מִרְעִישׁ לֹא לְבַד אֶת-הָאָרֶץ כִּי-גַם אֶת-הַשָּׁמַיִם :  
 27. וְזוֹ עוֹד אֶחָת שֶׁאֲמַר מִשְׁמִיעַ חֲלִיפַת הַנִּרְעָשִׁים אֲשֶׁר

(אֲשֶׁר for שֶׁ). יוֹסִיף etc., lit. *He would add to speak with them again* (pleonastic). 20. צִוּוּ pual from צָוָה inf. const. from נָשָׂא לִשְׁאֵת. 21. *very exceedingly*, as Gen. xxvii. 33. For the repeated *vav* see § 298. The sense is *so . . . that*. יִגְרָתִי an *o*-verb; see § 198 a. 22. אֱלֹהִים חַיִּים *a living God*, Θεοῦ ζῶντος, more forcible without the article. שְׁבַשְׁמִים *which is in the heavens*. 23. עֶצְרַת etc., *a festal gathering*, (even) *myriads of the angels*. הַכֹּל 'the whole' = *all*. 24. מְלִיץ ptc. hiph. of מָלַץ. 'that doeth good to speak rather than,' i. e. *that speaketh better*. דָּם is here expressed with הַבָּל, not in Gk. 25. לָכֵן an addition by way of connective. אִף כִּי elliptical, *how much more or how much less*, according to the sense. Prov. xv. 11, Job ix. 14. 26. עוֹד אֶחָת etc., quoted, with some variation,

הֵם עֲשׂוּיִם לְמַעַן יַעֲמִד אֲשֶׁר אֵינָנוּ נִרְעָשׁ : 28. לִכֵּן  
 אֲנַחְנוּ הַמִּקְבְּלִים מַלְכוּת אֲשֶׁר לֹא תִמוּשׁ נִבְאָה-נָא  
 בְּתוֹדָה וְנַעֲבֹד בָּהּ אֶת-הָאֱלֹהִים לְרָצוֹן לוֹ בְּצִנִּיעוּת  
 וּבִירְאָה : 29. כִּי אֱלֹהֵינוּ אִשׁ אֲכֹלָה הוּא :

## CHAPTER VI.

### UNPOINTED PASSAGES.

The Student is recommended, first, to transcribe these passages, fully pointed, with the aid of the notes, and then to translate them into English.

The first two of these passages are from 1 Kings ix and 2 Chron. xxxvi respectively (slightly abridged). A comparison with the Bible text will be useful, not only in testing the student's work, but in illustrating the influence of 'Pause' upon the normal vowels of a word. In these two lessons the *athnach* is inserted as a guide.

#### 325. DIVINE PROMISES AND WARNINGS TO SOLOMON.

1. וַיְהִי כַכְלוֹת<sup>1</sup> שְׁלֹמֹה לִבְנוֹת אֶת-בֵּית יְהוָה וְאֶת-  
 בֵּית הַמֶּלֶךְ וְאֶת כָּל-הַשֶּׁקֶל<sup>2</sup> שְׁלֹמֹה אֲשֶׁר חָפֵץ לַעֲשׂוֹת :  
 2. וַיִּירָא<sup>3</sup> יְהוָה אֶל-שְׁלֹמֹה וַיֹּאמֶר אֵלָיו שָׁמַעְתִּי אֶת-

from Hag. ii. 6, 7 and 21. 28. מִקְבְּלִים (Gk. παραλαμβάνοντες) the word from which *Cabbala* is derived (the *received* doctrine). תִּמוּשׁ with potential force, see § 280. נִבְאָה-נָא cohortative, *let us come now*. בָּהּ *with it*, i. e. with reverence. הָאֱלֹהִים with the art., *the true God*, Gk. τῷ Θεῷ. לְרָצוֹן adverbial, *acceptably*.

#### DIVINE PROMISES AND WARNINGS TO SOLOMON.

<sup>1</sup> Inf. piel of כָּלָה. <sup>2</sup> הַשֶּׁקֶל *desire, pleasure*, but חָפֵץ is perf. qal of an intrans. verb with similar meaning. <sup>3</sup> Niph.



תפלתך<sup>4</sup> ואת-תחנתך<sup>4</sup> אשר התחננה<sup>5</sup> לפני הקדשתי  
את-הבית הזה אשר בנתה לשום<sup>6</sup> שמי-שם עד-  
עולם והיו עיני ולבי שם כל-הימים : 3. ואתה אם  
תלך לפני כאשר הלך דוד אביך בתם-<sup>7</sup> לבב ובישר<sup>7</sup>  
לעשות ככל אשר צויתך הקי<sup>8</sup> ומשפטי<sup>8</sup> תשמר :  
4. והקמתי את-כסא ממלכתך על-ישראל לעולם  
כאשר דברתי על-דוד אביך לאמר לא-יכרת<sup>9</sup> לך איש  
מעל כסא ישראל : 5. אם-שוב<sup>10</sup> תשבון אתם ובניכם  
מאחרי ולא תשמרו מצותי הקתי אשר נתתי לפניכם  
והלכתם ועבדתם אלהים אחרים והשתחוויתם להם :  
6. והכרתי<sup>11</sup> את-ישראל מעל פני האדמה אשר נתתי  
להם ואת הבית אשר הקדשתי לשמי אשלח<sup>12</sup> מעל  
פני והיה ישראל למשל<sup>13</sup> ולשנינה<sup>14</sup> בכל-העמים :  
7. והבית הזה<sup>15</sup> כל-עבר<sup>16</sup> עליו ישם<sup>17</sup> ושרק<sup>18</sup> ואמרו  
על-מה<sup>19</sup> עשה יהוה ככה<sup>20</sup> לארץ הזאת ולבית הזה :  
8. ואמרו על אשר עזבו את-יהוה אלהיהם אשר  
הוציא את-אבתם מארץ מצרים ויחזיקו<sup>21</sup> באלהים  
אחרים וישתחוו להם ויעבדום על-כן הביא יהוה  
עליהם את כל-הרעה הזאת :

<sup>4</sup> Noun ע' with ת. <sup>5</sup> Hithp. *he had implored*. <sup>6</sup> 'To join' =  
cause to dwell. The sense, *I have prepared for myself a holy place*.  
<sup>7</sup> Subst. הַם (adj. הָם); and subst. יֵשֶׁר *directness, rectitude* (adj. יִשְׁרָאֵל).  
<sup>8</sup> Plural, with suff. <sup>9</sup> Impf. niph. The sense, *There shall not fail*.  
<sup>10</sup> Inf. abs. qal. <sup>11</sup> From קָרַח. <sup>12</sup> Impf. piel. <sup>13</sup> לְ for, with  
predicative signification. <sup>14</sup> שְׁנִינָה *a taunt, laughing-stock*: from שָׁנַן  
*sharpen*. <sup>15</sup> Nom. abs. <sup>16</sup> Ptc. qal. <sup>17</sup> יֵשֶׁם impf. qal of שָׁם  
and שָׁם *to be astonished*. <sup>18</sup> = 'hiss,' 'deride.' <sup>19</sup> = 'wherefore?'  
<sup>20</sup> מִכָּה, from מָה = מָה, and כֵּן *thus*. Milel, like לָמַד. <sup>21</sup> *laid hold on* (כָּ).

326. FULFILMENT OF DIVINE THREATENINGS AGAINST  
JUDAH.

1. בן-עשרים ואחת שנה צִדְקִיָּהוּ<sup>1</sup> במלכו ואחת  
עשרה שנה מלך<sup>2</sup> בירושלם: 2. ויעש הרע בעיני  
יהוה ככל אשר-עשה יהויקים<sup>1</sup> ולא נכנע<sup>3</sup> מלפני  
יְרֵמְיָהוּ<sup>1</sup> הנביא מפי<sup>4</sup> יהוה: 3. וגם במלך נְבוּכַדְנֶאצַּר<sup>1</sup>  
מרד<sup>5</sup> אשר השביעו<sup>6</sup> באלהים ויקש<sup>7</sup> את-ערפו ויאמץ<sup>8</sup>  
את-לבבו משוב<sup>9</sup> אל-יהוה אלהי ישראל: 4. גם  
כל-שרי הכהנים והעם הרבו<sup>10</sup> למעל-מעל ככל תעבות<sup>11</sup>  
הגוים וישמאו<sup>12</sup> את-בית יהוה אשר הקדיש בירושלם:  
5. וישלח יהוה אלהי אבותיהם עליהם ביד-מלאכיו  
השכם ושָׁלוּח<sup>13</sup> כִּי-חַמַּל<sup>14</sup> על-עמו ועל-מעונו<sup>15</sup>: 6. ויהיו  
מלעבים<sup>16</sup> במלאכי האלהים ובוזים<sup>17</sup> דבריו ומתעתעים<sup>18</sup>  
בנביאיו עד עלות<sup>19</sup> חמת-יהודה בעמו עד-לאין<sup>20</sup>  
מרפא<sup>21</sup>: 7. ויעל<sup>22</sup> עליהם את-מלך כשדים<sup>23</sup> ויהרג  
בחוריהם<sup>24</sup> בחרב בבית מקדשם<sup>25</sup> ולא חמל על-בחור  
ובתולה<sup>26</sup> זקן וישש<sup>27</sup> הכל נתן בידו: 8. וכל כלי

FULFILMENT OF DIVINE THREATENINGS AGAINST JUDAH.

<sup>1</sup> Proper name. <sup>2</sup> Verb. <sup>3</sup> Niph., *humbled himself*. <sup>4</sup> = *according to the command* (mouth) of. <sup>5</sup> מָרַד (with בָּ = *against*). <sup>6</sup> Hiph. of שָׁבַע, *made to swear*. <sup>7</sup> Impf. hiph. apoc. of קָשָׁה, *stiffen*. <sup>8</sup> Impf. piel. <sup>9</sup> מִן with inf. = 'that not.' <sup>10</sup> Pf. hiph. of רָבָה, lit. *multiplied to transgress transgression*. <sup>11</sup> תוֹעֵבָה (from פָּעַב) *abominable deed*. <sup>12</sup> Impf. piel. <sup>13</sup> Inf. abs. qal after הִשָּׁבַע with adverbial force: 'earnestly and constantly.' <sup>14</sup> *He pitied, 'spared,'* with עָל. <sup>15</sup> *Dwelling, from* עוֹן. <sup>16</sup> לָצַב (only in hiph.) *mocked, with* בָּ. <sup>17</sup> Ptc. qal. <sup>18</sup> Hithpol. of הָעַץ *derided, with* בָּ. <sup>19</sup> Inf. const. qal of עָלָה. <sup>20</sup> Lit. *till there was nothing of*. <sup>21</sup> מִרְפָּא (from רָפָא) 'healing,' *help*. <sup>22</sup> Hiph. apoc. <sup>23</sup> *Chaldeans*, בְּשָׁדִים. <sup>24</sup> בָּחֹרִים, pl. *a young man*. <sup>25</sup> מִקְדָּשׁ *holy place*. <sup>26</sup> 'Virgin,' 'young woman.' <sup>27</sup> שֵׁשׁ *hoary head* = 'the aged.'

בית האלהים הגדולים והקטנים ואוצרות<sup>28</sup> בית יהוה  
ואוצרות המלך ושריו הכל הביא בבל<sup>29</sup>: 9. וישרפו  
את-בית האלהים וינתצו<sup>30</sup> את חומת ירושלם וכל-  
ארמנותיה<sup>31</sup> שרפו באש וכל-כלי מחמדיה<sup>32</sup> להשחית<sup>33</sup>:  
10. ויגל<sup>34</sup> השארית<sup>35</sup> מן-החרב אל-בבל ויהיו-לו  
ולבניו לעבדים עד-מלך מלכות פרס<sup>36</sup>:

327.

## EARLY CHRISTIANITY DESCRIBED

(in a Letter to an Enquiring Heathen).

V. לעבדי המשיח<sup>1</sup> לא היתה ארץ אחת<sup>2</sup> ולא לשון  
ולא משפט אחד להפרדם<sup>3</sup> מכל-האנשים: 2. לא  
ישבו<sup>4</sup> בעריהם לברם ולא נלעג<sup>5</sup> לשונם משמוע ולא  
סרה דרכם מן האנשים האחרים<sup>6</sup>: 3. לא נמצא  
לקחם<sup>7</sup> בחקר<sup>8</sup> האדם וביגיעת<sup>9</sup> הערומים<sup>10</sup> וגם לא

<sup>28</sup> אוצר *treasure*. <sup>29</sup> בָּבֶל *Babylon*. <sup>30</sup> Piel, *broke it down*. <sup>31</sup> אַרְמוֹן *castle, palace*. <sup>32</sup> מַחְמָד, pl. מַחְמָדִים, *desire, something desired, hence jewel, from חָמַד*. <sup>33</sup> Inf. with ל, as marking the purpose, *so that they ...*  
<sup>34</sup> Hiph. = *deportavit*. <sup>35</sup> *The residue from the sword*; 'those whom the sword had spared.' <sup>36</sup> פָּרַס, in pause פָּרַס, *a Persian, (collective) Persia*.

## EARLY CHRISTIANITY DESCRIBED.

A free rendering into Hebrew of a passage from the *Epistle to Diognetus*, a work by an unknown author, probably of the second century. It is appended, in the only known MS., to the writings of Justin Martyr. Bishop Lightfoot is disposed to attribute it to Pantaenus, the master of Clement of Alexandria (c. A.D. 180-210). It is a simple and impressive plea for Christianity, evidently addressed to a heathen enquirer after the truth.

<sup>1</sup> = 'servants of the Messiah,' i.e. Christians. <sup>2</sup> Cf. Gen. xi. i.  
<sup>3</sup> Inf. niph. of פָּרַד; Gk. διακρίνειν. <sup>4</sup> Impf., as denoting repetition.  
<sup>5</sup> לָעַג niph., *barbare locutus est*. <sup>6</sup> In original, βίον παράσημον ἀσκούσι.  
<sup>7</sup> לָקַח *doctrine*. <sup>8</sup> חֶקֶר *an examination*. <sup>9</sup> From יָגִיעָה *weariness*.  
<sup>10</sup> Here = *inquisitive*; in Gk. πολυπράγμων.

מורים<sup>11</sup> בתוכם לתת חקותיהם ללמודים<sup>12</sup> ;  
 4. ישבו<sup>13</sup> ערים בבני יון<sup>14</sup> איש בארץ אבותיו ולבושם  
 ואכלם ככל-סביביהם<sup>15</sup> ואיש יעשה כמשפט עמו  
 בכל-דרכיו : 5. וחקת<sup>16</sup> דרכם תפלא<sup>17</sup> בעיני כל-  
 האדם וראיהם ישמו<sup>18</sup> עליהם : 6. ישבו את-ארץ  
 מולדתם והנם כגרים<sup>19</sup> ירשו את-כל-הטוב כאזרח<sup>20</sup>  
 וישאו את-כל-הרע כנכרים : 7. בבשר<sup>21</sup> יחיו ולא  
 ילכו בבשר<sup>21</sup> : 8. בארץ מקום מגריהם ובשמים בית  
 שבתם<sup>22</sup> : 9. ישמרו את-החקים אשר נכתבו לעמים  
 ובמעשיהם עזו<sup>23</sup> מן החקים : 10. אהבו<sup>24</sup> את-כל-  
 האנשים ועשקו<sup>25</sup> לכלם : 11. אין יודע את-פעלם  
 והשופט מרשיע אותם : 12. ינתנו למות ויקומו לחיים  
 רשים<sup>26</sup> המה ומעשירים רבים חסרו כל-דבר ושבעו  
 כל-דבר : 13. נשאו חרפה ובחרפה גדול כבודם :  
 14. יגדפם<sup>27</sup> חרוגל<sup>28</sup> ונצדקו ישמעו את-קללתם<sup>29</sup>  
 והמה מדברים<sup>30</sup> ברכה : עברת<sup>31</sup> האנשים תלחץ  
 אתם והמה מכבדים<sup>30</sup> את-בני אדם : 15. ייטיבו  
 והנה בני מות<sup>32</sup> המה כמרעים ויום ההרגה<sup>33</sup> כיום  
 שמחה וכיום הצלת<sup>34</sup> נפשם : 16. היהודים ילחמו<sup>35</sup>

<sup>11</sup> Teachers, ptc. hiph. of יָרָה ; whence also הִוָּרָה. <sup>12</sup> Learners, ptc. qal pass. <sup>13</sup> Impf., as denoting repetition. <sup>14</sup> Πόλεις Ἑλληνίδας, Javan, Ionia. <sup>15</sup> Loca circumjacentia. <sup>16</sup> Κατάστασις τῆς ἑαυτῶν πολιτείας. <sup>17</sup> Niph. <sup>18</sup> From שָׁמַם. <sup>19</sup> Ὡς πάροικοι. <sup>20</sup> אֲזָרָה indigena ; sing. coll. <sup>21</sup> Flesh, in two meanings. <sup>22</sup> Ἐπὶ γῆς διατρίβουσιν ἄλλ' ἐν οὐρανῷ πολιτεύονται. <sup>23</sup> From עָוָן. <sup>24</sup> Pf. with the signification of the present, as with many other verbs of like signification in this connection. <sup>25</sup> Pual. <sup>26</sup> From רוּשׁ. <sup>27</sup> Piel. <sup>28</sup> The slanderer, qal ptc. <sup>29</sup> They listen to their reviling ; κολάζονται. <sup>30</sup> Ptc. piel. <sup>31</sup> עֲבָרָה ὑβρις. <sup>32</sup> Sons of death, 'condemned to die.' <sup>33</sup> הַרְגָה slaughter. <sup>34</sup> צָלָה deliverance ; κολαζόμενοι χαίρουσιν ὡς ζωοποιούμενοι. <sup>35</sup> Niph.

בהם כאשר בגוים ובני יון רדפו אתם ולא ידעו  
איביהם לדבר למה ישנאום:

VI. הנה בדבר אחר אגיד<sup>36</sup> כנפש האדם בגויה  
כעבדי<sup>37</sup> המשיח באנשים: 2. כי ישובה הנפש בגויה  
ולא היתה מגויה: 3. והם ישבו בחלד<sup>38</sup> ולא היו  
מחלד: 4. לא נראתה הנפש ינסגרה בבשר הנראה  
וגם הם נורעו בשבתם<sup>39</sup> באנשים ויראת אלהים אשר  
בם לא תודע: 5. שנא הבשר את-הנפש חנם<sup>40</sup> ונלחם  
בה: 6. כי עצרה<sup>41</sup> הנפש את-הבשר לעשות כתאותו<sup>42</sup>  
ואת-למודי המשיח שנאו האנשים כי עצרום מן  
ההוות<sup>43</sup>: 7. הנפש אהבה את-הבשר השנא ואת-  
בדיו<sup>44</sup> ועבדי המשיח אהבו את-השנאים: 8. נסגרה  
הנפש בבשר והיא מכלכלה<sup>45</sup> את-הבשר כן נעצרים  
אלה בארץ כבית כלא<sup>46</sup> והנם מכלכלים את-הארץ:

<sup>36</sup> Ἀπλῶς δ' εἰπεῖν. <sup>37</sup> כָּ . . . כָּ, see Vocabulary. <sup>38</sup> חֵלֶד αἰών.  
<sup>39</sup> Inf. constr. <sup>40</sup> Μηδὲν ἀδικουμένη. <sup>41</sup> עָצַר to restrain, shut in;  
sometimes with לְ of that which is checked, as 2 Kings iv. 24. <sup>42</sup> תַּאֲוָה  
desire, longing. <sup>43</sup> הָיָה lust. <sup>44</sup> בָּדִים (from בָּדַד to sever), parts of  
the body, limbs, members. <sup>45</sup> Συνέχει. <sup>46</sup> בֵּית כְּלָא prison.

328. EXTRACT FROM THE RECENTLY-DISCOVERED FRAGMENTS  
OF THE HEBREW ORIGINAL OF THE WISDOM OF BEN  
SIRA (ECCLESIASTICUS)\*.

\*\* Place the accents, athnach for the half-verse and šilluq for the end,  
on the tone syllables.

CHAPTER XLIV. 1-15.

שבח<sup>1</sup> אבות עולם

|                                    |    |                                 |
|------------------------------------|----|---------------------------------|
| אהללה נא אנשי הסד                  | 1  | את <sup>2</sup> אבותינו בדורותם |
| רב כבוד חלק להם <sup>2</sup> עליון | 2  | וגדלו מימות עולם                |
| דורי <sup>3</sup> ארץ במלכותם      | 3  | ואנשי שם בגבורתם                |
| היועצים <sup>4</sup> בתבונתם       | 3* | וחוזי כל בנבואתם                |
| שרי גוים במזמתם                    | 4  | ורוזנים במחקרותם <sup>5</sup>   |
| חכמי שיה בספרתם                    | 4* | ומושלים במשמרותם                |
| חוקרי מזמור על חוק <sup>6</sup>    | 5  | נושאי משל בכתב                  |
| אנשי חיל וסומכי <sup>7</sup> נח    | 6  | ושוקטים על מכונתם               |
| כל אלה בדורם נכבדו <sup>2</sup>    | 7  | ובימיהם תפארתם                  |
| יש מהם הניחו <sup>8</sup> שם       | 8  | להשתענות <sup>9</sup> בנהלתם    |

CHAPTER XLIV. 1-15.

\* Edited by A. E. Cowley, M.A., and Ad. Neubauer, M.A., with the early versions (Greek, Syriac, and Latin), and an English translation. Oxford, Clarendon Press, 1897. The portion comprised is from xxxix. 15 to xlix. 11. For the most part the language is pure Hebrew, with but slight Rabbinical or Aramaic admixture. The extract, with some alterations as noted below, is inserted here by generous permission of the Publishers.

<sup>1</sup> TITLE, שְׁבַח *praise*: see the verb (piel) Ps. lxiii. 4, cxvii. 1, etc.

<sup>2</sup> Added from margin. <sup>3</sup> Prob. רוֹדִי (marg.) ptc. qal of רָדָה *to have dominion over*, as Gk. κυριεύοντες. <sup>4</sup> Counsellors (Isa. ix. 5). <sup>5</sup> In

*their searchings out* (מְחַקְרוֹת cf. Ps. xcv. 4). The Gk. must have been rendered from a different text. <sup>6</sup> קוֹ (marg.) *measure or rule* (see

Ps. xix. 5). <sup>7</sup> וְסֻמְכֵי (marg.) *supported*; Gk. ἀεχορηγημένοι, *furnished*.

<sup>8</sup> Hiph. of נִיחַ *to bequeath* (cf. Eccles. ii. 18). <sup>9</sup> Marg. הַשְׁתַּעֲנוּ *to narrate*, hithp. inf. of שָׁעָה.

|    |                                     |   |
|----|-------------------------------------|---|
| 9  | וַיֵּשׁ מֵהֶם אֲשֶׁר אֵין לוֹ זֶכֶר | וַיֵּשְׁבוּ כַּאֲשֶׁר שָׁבוּ                    |
| 9* | כַּאֲשֶׁר לֹא הָיוּ הָיוּ           | וּבְנֵיהֶם מֵאַחֲרֵיהֶם                         |
| 10 | וְאוֹלָם אֱלֹהִים אֲנָשִׁי חֶסֶד    | וְתִקְוָתָם לֹא תִשָּׁבֵת <sup>10</sup>         |
| 11 | עַם זֶרַעַם נֶאֱמָן טוֹבִים         | וְנִחַלְתֶּם לְבָנֵי בָנִים                     |
| 13 | עַד עוֹלָם יַעֲמֵד זִכְרָם          | וְצִדְקָתָם לֹא תִשָּׁכַח <sup>11</sup>         |
| 14 | גִּוִּיתֵיהֶם שָׁכְבוּ בְשָׁלוֹם    | וְשִׁמוֹתָם יִחְיֶה לְדוֹר וָדוֹר <sup>12</sup> |
| 15 | חֲנֻמָּתָם תִּשְׁנֶה עֵדָה          | וְתִהְיֶה יִסְפָּר קֹהֶל <sup>13</sup>          |

329.

## SAYINGS OF THE JEWISH FATHERS.

The following sentences are taken from the *Pirqé Aboth*, a tractate of the Jewish Mishna<sup>1</sup>, and illustrate the highest ethical teaching of the Rabbis. The language is that of a transitional period, but will present little difficulty to the student of Biblical Hebrew. Some words, non-occurrent in the Hebrew Scriptures, will be readily traced to their roots; while words and constructions belonging to the New Hebrew, or to Aramaic, are explained in the notes.

Special points observable are (1) the use of תּוֹרָה *Law*, without the article, almost as a proper name; (2) the relative שֶׁ, see § 296 f, in its wider use as a conjunction, with אֲשֶׁר (לְ) as a preposition governing the genitive; (3) the very common occurrence of the termination וֵת in abstract nouns and substantivized infinitives; (4) the plural יִן instead of יִם. The editions, however, greatly differ in this last respect.

<sup>10</sup> *Their hope shall not perish*; Gk. ὃν αἱ δικαιοσύναι οὐκ ἐπελήσθησαν, 'whose righteous deeds have not been forgotten.' <sup>11</sup> MS. here defective; verb inserted impf. niph. <sup>12</sup> Verse supplied from Gk. <sup>13</sup> Verse added from margin.

## SAYINGS OF THE JEWISH FATHERS.

<sup>1</sup> See *Die Sprüche der Väter, ein ethischer Mischna-Traktat*, ed. Prof. H. M. Strack, 2nd ed., Berlin, 1888; and for a translation, with valuable notes and dissertations, *Sayings of the Jewish Fathers*, by Charles Taylor, D.D., Cambridge, 2nd ed., 1897; also a compendious edition of the text, Heb. and Eng., by the late Dr. Robert Young, Edinburgh. The references to chapters and sections are from Strack's edition.

## (1) Preface (ch. i. § 1).

משה קבל<sup>1</sup> תורה מסיני<sup>2</sup> • ומסרה ליהושע • ויהושע  
לזקנים • וזקנים לנביאים • ונביאים מסרוה<sup>3</sup> לאנשי  
כנסת<sup>4</sup> הגדולה • הם אמרו שלשה דברים : היו  
מתונים בדיון • והעמידו תלמידים הרבה • ועשו סיג<sup>5</sup>  
לתורה :

## (2) Pillars of the World (ch. i. § 2).

(Simon the Just.)

על שלשה דברים העולם עומד על התורה ועל  
העבודה<sup>6</sup> ועל גמילות<sup>7</sup> חסדים :

## (3) Dutiful Service (ch. i. § 3).

(Antigonus of Soko.)

אל תהיו כעבדים המשמשין את הרב<sup>8</sup> על מנת<sup>9</sup>  
לקבל פרס<sup>10</sup> • אלא<sup>11</sup> היו כעבדים המשמשין את הרב  
שלא על מנת לקבל פרס ויהי מורא שמים<sup>12</sup> עליכם :

## (4) Golden Silence (ch. i. § 17).

(Simeon, son of Gamaliel.)

כל ימי גדלתי בין החכמים ולא מצאתי לגוף<sup>13</sup> טוב  
משתיקה<sup>14</sup> • ולא המדרש<sup>15</sup> הוא העקר אלא המעשה •  
וכל המרבה דברים מביא חטא :

<sup>1</sup> Piel. <sup>2</sup> From Sinai. <sup>3</sup> מָסַר (later Heb.) delivered. <sup>4</sup> כְּנֶסֶת  
synagogue : see verb, Esther iv. 16. <sup>5</sup> סִיג a fence. <sup>6</sup> עֲבוֹדָה Divine  
service. <sup>7</sup> The requital, or bestowal of. <sup>8</sup> Lord, dominus. <sup>9</sup> (ל)עַל־מִנָּה  
with a view to. <sup>10</sup> פָּרָם recompence. <sup>11</sup> אֲלָא but, sondern. <sup>12</sup> שָׁמַיִם  
heaven, continually in later Heb. metonymy for God. <sup>13</sup> גּוּף (later  
Heb.) a body, a man. <sup>14</sup> Silence, from שָׁתָק. <sup>15</sup> מִדְרָשׁ study, learn-  
ing, from דָּרַשׁ.



(5) Forces that Sustain the World: see (2); (ch. i. § 18).

(*Simeon, son of Gamaliel II.*)

על שלשה דברים העולם עומד • על הדין ועל  
האמת ועל השלום שנאמר <sup>16</sup> 'אמת ומשפט שלום  
שפטו בשעריכם':

(6) Study and Business (ch. ii. § 2).

(*Gamaliel, son of R. Jehudah.*)

יפה תלמוד <sup>17</sup> תורה עם דרך ארץ <sup>18</sup> שיגיעת <sup>19</sup>  
שניהם משכהת <sup>20</sup> עון וכל תורה שאין עמה מלאכה  
סופה <sup>21</sup> בטלה וגוררת <sup>22</sup> עון:

(7) God's Will and Ours (ch. ii. § 4).

(*By the same.*)

עשה רצונו כרצונך • כדי <sup>23</sup> שיעשה רצונך כרצונו •  
בטל <sup>24</sup> רצונך מפני רצונו כדי שיבטל רצון אחרים  
מפני רצונך:

(8) Our Day's Work (ch. ii. §§ 15, 16).

(*R. Tarphon.*)

היום קצר והמלאכה מרבה והפועלים עצלים •  
והשכר הרבה • ובעל הבית דוחק <sup>25</sup>: לא עליך  
המלאכה לגמור • ולא אתה בן חורין <sup>26</sup> להבטל

<sup>16</sup> שְׁנֵאמַר (§ 297 f) as it is said, a formula of citation from Scripture; see Zech. viii. 16. <sup>17</sup> Study; cf. Talmud. <sup>18</sup> דֶּרֶךְ אֶרֶץ worldly

business or care. <sup>19</sup> יְגִיעַת the practice of (יָגַע) with שִׁי. <sup>20</sup> Hiph. ptc. of

שָׁכַח. <sup>21</sup> (At) the end of it = at length (post-biblical). <sup>22</sup> Fem. ptc.

segholate form; 'involves' or occasions. <sup>23</sup> כְּדִי followed by שִׁי, in order

that. <sup>24</sup> Piel, 'cause to cease,' cf. Eccles. xii. 3; annul. <sup>25</sup> Ptc. of

דָּחַק to 'urge, press on,' urgent. <sup>26</sup> 'Son of nobles'; free.

ממנה . אם למדת תורה הרבה נותנין לך שכר  
 הרבה <sup>27</sup> . ונאמן <sup>28</sup> הוא בעל מלאכתך שישלם  
 לך שכר פעולתך . ודע שמתן שכרן <sup>29</sup> של-צדיקים  
 לטהיר לבוא <sup>30</sup> :

(9) Root and Branch (ch. iii. § 17).

(R. La'zar ben 'Azariah.)

כל שחכמתו מרובה ממעשיו למה הוא דומה <sup>31</sup> .  
 לאילן <sup>32</sup> שענפיו מרובין ושרשיו מועטין . והרוח באה  
 ועוקרתו והופכתו על פניו [שנאמר <sup>33</sup> 'והיה כערער  
 בערבה ולא יראה כי יבוא טוב . ושכן חררים  
 במדבר ארץ מלחה ולא תשב'] וכל-שמעשיו מרובין  
 מחכמתו למה הוא דומה לאילן שענפיו מועטין  
 ושרשיו מרובין . אפלו <sup>34</sup> כל הרוחות שבעולם באות  
 ונושבות בו . אין מזיזות אותו ממקומו :

(10) Intrusions (ch. iv. § 18).

(R. Simeon ben-Eleazar.)

אל תרצה <sup>35</sup> את חברך בשעת כעסו . ואל תנחמהו <sup>36</sup>  
 בשעה שמתו <sup>37</sup> מוטל לפניו ואל תשאל לו בשעת  
 נדרו . ואל תשתדל <sup>38</sup> לראותו בשעת קלקלתו <sup>39</sup> :

<sup>27</sup> As adj., much. <sup>28</sup> Ptc., as present, see § 276 e. <sup>29</sup> Suffix redundant :  
 'that their reward,' i. e. that of the righteous. <sup>30</sup> The 'time to come';  
 either coming days or the future life. <sup>31</sup> To what is he like? cf. Luke  
 xiii. 18, &c. <sup>32</sup> אילן Chaldee, a tree. <sup>33</sup> The quotation (Jer. xvii. 6)  
 is omitted in many copies. <sup>34</sup> אפלו post-biblical, even though.  
<sup>35</sup> Conciliate, as Job xx. 10 (piel). <sup>36</sup> Cf. Isa. xxii. 4. <sup>37</sup> נפיתו  
 (qal ptc. מית). <sup>38</sup> Hithp. of שָׁדַל (post-biblical) to endeavour. <sup>39</sup> Noun  
 from קָלַל, light esteem, disgrace.

## (II) Characteristics of the Torah Student (ch. vi. §§ 5, 6).

(R. Jehoshua ben-Levi.)

התורה נקנית בארבעים ושמונה דברים • ואלו הן :  
 בתלמוד בשמיעת<sup>40</sup> האזן בעריכת<sup>41</sup> ששתים בבינת  
 הלב בשכלות<sup>42</sup> הלב באימה<sup>43</sup> ביראה בענוה בשמחה  
 בטהרה בשמוש<sup>44</sup> חכמים בדקדוק<sup>45</sup> חברים ובפלפול<sup>46</sup>  
 התלמידים בישוב<sup>47</sup> במקרא<sup>48</sup> במשנה<sup>49</sup> במעוט  
 סחורה<sup>50</sup> במעוט דרך ארץ במעוט תענוג במעוט שנה  
 במעוט שיחה במעוט שחוק בארץ אפים<sup>51</sup> בלב טוב  
 באמונת<sup>52</sup> חכמים בקבלת היסורין<sup>53</sup> : המכיר את  
 מקומו • והשמה<sup>54</sup> בחלקו • והעושה סיג<sup>55</sup> לדבריו •  
 ואינו מחזיק טובה לעצמו<sup>56</sup> • אוהב את המקום •  
 אוהב את הבריות<sup>57</sup> • אוהב את הצדקות אוהב את  
 המישרים<sup>58</sup> • אוהב את התוכחות<sup>59</sup> • ומתרחק מן  
 הכבוד • ולא מגים<sup>60</sup> לבו בתלמודו • ואינו שמה  
 בהוראה<sup>61</sup> • נושא בעול<sup>62</sup> עם חברו • ומכריע לכף  
 זכות<sup>63</sup> • ומעמידו על האמת • ומעמידו על השלום

See note in  
 Addenda Et  
 Corrigenda

<sup>40</sup> Const. of שְׁמִיעָה 'hearing,' attention (post-bibl.). <sup>41</sup> Const. of עֲרִיכָה preparation. <sup>42</sup> שְׁכֻלֹת discernment = שָׁכַל 1 Chron. xxii. 12. <sup>43</sup> See Prov. xx. 2. <sup>44</sup> שְׁמוֹשׁ attendance upon. <sup>45</sup> דְּקָדוּק discussion (דָּקַק to crush). <sup>46</sup> פְּלִפּוּל keen disputation (פָּלַל, פָּלַל to divide, split). <sup>47</sup> יְשׁוּב sedateness (יָשַׁב). <sup>48</sup> מִקְרָא reading, i. e. of Scripture; see Neh. viii. 8. <sup>49</sup> Mishnah, the Second (Law): a post-biblical word and idea. <sup>50</sup> סְחוּרָה traffic (Ezek. xxvii. 15). <sup>51</sup> Long-suffering. <sup>52</sup> Const., confidence in. <sup>53</sup> By acceptance of the (appointed) chastisements. <sup>54</sup> Adj. joyful. <sup>55</sup> See note 5, p. 221. <sup>56</sup> 'Goodness,' or merit, to himself. <sup>57</sup> 'Creations' (cf. Num. xvi. 30), i. e. all created things. <sup>58</sup> Uprightness (only in pl. Prov. i. 3; ii. 9, etc.). <sup>59</sup> Admonitions, reproofs (Prov. vi. 23). <sup>60</sup> Hiph. ptc. (הִגִּים) with לָבֹו over-estimates himself. <sup>61</sup> Information, lore, especially ritualistic. <sup>62</sup> בְּעוֹל a yoke; the בְּ redundant, as Job vii. 13. <sup>63</sup> זְכוּת scale of merit (זָכוּת post-biblical, from זָכָה to be pure, faultless).

ומתישב<sup>64</sup> לבו בתלמודו • שואל ומשיב<sup>65</sup> שומע  
ומוסיף • הלומד על מנת ללמד<sup>66</sup> והלומד על  
מנת לעשות • המחכים את רבו<sup>67</sup> והמכון<sup>68</sup> את  
שמועתו • והאומר דבר בשם אומרו • הא<sup>69</sup> למדת  
כל האומר דבר בשם אומרו מביא גאולה<sup>70</sup>  
לעולם • שנאמר 'ותאמר אסתר<sup>71</sup> למלך בשם  
מרדכי':

(12) Torah the Supreme Treasure (ch. vi. § 9).

(R. José ben-Qisma.)

פעם אחת הייתי מהלך בדרך ופגע בי אדם אחד •  
ונתן לי שלום<sup>72</sup> והחזירתי<sup>73</sup> לו שלום • אמר לי רבי  
מאיוזה<sup>74</sup> מקום אתה • אמרתי לו מעיר גדולה של  
חכמים ושל סופרים אני • אמר לי רבי רצונך<sup>75</sup>  
שתדור<sup>76</sup> עמנו במקומנו ואני אתן לך אלף אלפים  
דינרי<sup>77</sup> זהב ואבנים טובות ומרגליות<sup>78</sup> • אמרתי לו בני  
אם אתה נותן לי כל-כסף וזהב ואבנים טובות  
ומרגליות שבעולם איני דר אלא במקום תורה •  
ולא עוד שבשעת<sup>79</sup> פטירתו<sup>80</sup> של אדם אין מלוין<sup>81</sup>  
אותו לא כסף ולא זהב ולא אבנים טובות

<sup>64</sup> Hithp. of יָשַׁב, post-biblical, *settles himself down*. <sup>65</sup> *Answering, as*  
Prov. xviii. 13; xxiv. 26. <sup>66</sup> Piel, *to teach*. <sup>67</sup> *His master* (learning  
from the disciple). <sup>68</sup> מְכוֹן ptc. piel, later Heb., from כּוֹן *stead-*  
*fastly directing* (his heart) to. <sup>69</sup> Interj. *lo!* <sup>70</sup> Or, גְּאֻלָּה redemption,  
*deliverance*. <sup>71</sup> See Esther ii. 22. <sup>72</sup> Formula of salutation.  
<sup>73</sup> Hiph. of הָיָר, post-biblical, *to return*. <sup>74</sup> *Whence?* מְקוֹם pleonastic.  
<sup>75</sup> (If it be) *thy pleasure*. <sup>76</sup> *That thou dwell*, דוּר Ps. lxxxiv. 11.  
<sup>77</sup> *Dinars*. <sup>78</sup> מְרַגְלִיּוֹת *pearls*. <sup>79</sup> שְׁעַת const. of שְׁעָה *moment*, from  
verb 'to glance' (*Augenblick*). <sup>80</sup> פְּטִירָה *departure, death*. <sup>81</sup> Ptc.  
piel of לָךְ *to accompany*.

ומרגליות אלא תורה ומעשים טובים בלבד<sup>82</sup> . שנאמר<sup>83</sup>  
 'בהתהלכך תנחה אותך . בשכבך תשמור עליך .  
 והקיצות היא תשיחך' . 'בהתהלכך תנחה אתך'  
 בעולם הזה . 'בשכבך תשמור עליך' בקבר . והקיצות  
 היא תשיחך לעולם הבא . וכן כתוב בספר תהלים  
 על ידי דוד מלך ישראל<sup>84</sup> . 'טוב לי תורת פיך מאלפי  
 זהב וכסף' . ואומר<sup>85</sup> 'לי הנסף ולי הזהב נאם יי  
 צבאות' :

## CHAPTER VII.

### ENGLISH-HEBREW EXERCISES.

The first seventeen of these Exercises, for rendering English into Hebrew, exhibit in succession the various forms of the Hebrew verb, and are for the most part parallel to Exercises xvi-xxxiv in the Etymology.

'The LORD' (when in capital letters) is to be rendered by יהוה.

#### Exercise i.

330. STRONG VERBS: QAL. (See Exercise xvi, p. 78.)

1. Have ye observed the commandment? 2. We have kept the Sabbath. 3. The children of Israel dwelt in Egypt. 4. God created the sun and the moon, <sup>1</sup>to rule <sup>2</sup>over the day and the night. 5. The earth is full of violence. 6. Riches (endure) not <sup>3</sup>for ever, but righteousness endures <sup>4</sup>from generation to generation. 7. Break in pieces the arm <sup>5</sup>which plunders (the) poor and (the) orphan. 8. The LORD will judge the world in righteousness. 9. <sup>6</sup>How long, O sluggard, wilt thou sleep?

<sup>82</sup> לְבַד with pref., *alone*.

<sup>83</sup> Prov. vi. 22.

<sup>84</sup> Ps. cxix. 72.

<sup>85</sup> Hag. ii. 8.

#### EXERCISE I.

<sup>1</sup> Inf. const. with לְ. <sup>2</sup> בָּ. <sup>3</sup> לְעוֹלָם. <sup>4</sup> לְדוֹר דּוֹר. <sup>5</sup> Ptc. with article. <sup>6</sup> עַד-מָתַי properly 'till when?'

**Exercise ii.****331. STRONG VERBS: NIPHAL. (See Exercise xvii, p. 82.)**

1. The bow has been broken, the land has escaped the wicked war, the earth will bring forth seed and harvest.
2. A just and blameless man will hide himself before a wicked (one).
3. On the seventh day thou shalt rest from all thy work.
4. <sup>1</sup>He who stays himself upon the LORD shall also rejoice upon earth.
5. The soil is more precious than silver and gold.
6. Take heed that ye walk not in an evil way.
7. <sup>2</sup>Jeroboam was made king instead of <sup>3</sup>Rehoboam.
8. What is man? A breath which death <sup>4</sup>can destroy daily.
9. They slept heavily and were refreshed.

**Exercise iii.****332. STRONG VERBS: PIEL AND PUAL.**

(See Exercise xviii, p. 84.)

1. The LORD <sup>5</sup>requites to a man (his) violence.
2. Seek (thou) peace, and follow after uprightness.
3. How long will ye seek falsehood?
4. Envy not the rich.
5. We have received the <sup>6</sup>good from the LORD; shall we not also take the <sup>6</sup>evil?
6. Great is the LORD, and <sup>7</sup>greatly to be praised.
7. There is a time to seek and a time to lose.
8. This matter is written in the book of Jasher.
9. Wherewith shall I come before the LORD? Come before His presence (face) with (in) a pure heart.
10. If thou wilt keep the law, thou shalt dwell in safety.
11. <sup>8</sup>He who is exalted by the LORD <sup>9</sup>will surely be great.

**EXERCISE II.**

- <sup>1</sup> Ptc. with article.    <sup>2</sup> יִרְגֵּעַ.    <sup>3</sup> יִרְגֵּעַ.    <sup>4</sup> Express by impf.

**EXERCISE III.**

- <sup>5</sup> Impf. (to signify what is usual).    <sup>6</sup> Feminine.    <sup>7</sup> מֵאֵר after the verbal form.    <sup>8</sup> Ptc. with article.    <sup>9</sup> Inf. abs., and verb.

**Exercise iv.****333. STRONG VERBS: HITHPAEL, HIPHIL, HOPHAL.**

(See Exercise xix, p. 87.)

1. <sup>1</sup> Deal justly with the poor and miserable; as God also will deal justly <sup>2</sup> with you. 2. Are not <sup>3</sup> the orphan and oppressed committed to God? 3. Righteousness <sup>4</sup> exalts a people, and to follow after peace will <sup>5</sup> make a man blessed. 4. Walk before the LORD <sup>6</sup> and be just and holy, as He is. 5. Well is it with the man who is afraid of sin. 6. The sinners walk in darkness. 7. David was made king over a great people. 8. The land rested from war and <sup>7</sup> was reconciled with the LORD; the LORD broke the bow in pieces and made wars to cease. 9. Jest not <sup>8</sup> in the evil day.

**Exercise v.****334. VAV CONSECUTIVE: JUSSIVE AND COHORTATIVE FORMS.**

(See Exercise xxi, p. 96.)

1. And Abraham said unto the LORD: <sup>9</sup> I will speak, perhaps <sup>10</sup> there may be found ten just persons in this city. Wilt Thou destroy the city if <sup>11</sup> these ten are found therein? 2. Then the LORD <sup>12</sup> destroyed the city, since these ten were not found therein. 3. Adam said: <sup>13</sup> I will hide myself, because I have done ill. 4. Man has been made king upon the earth, <sup>14</sup> to rule over great and small cattle, over the four-footed beasts, and over every living thing. 5. I will be prudent in every work, and will be just toward all men; I will praise the LORD among all the people.

**EXERCISE IV.**

<sup>1</sup> Hiph. of  $\text{פָּרַק}$  with accusative. <sup>2</sup>  $\text{אֶתְּכֶם}$ . <sup>3</sup> Collective sing.  
<sup>4</sup> Impf. piel of  $\text{שָׁנַב}$ . <sup>5</sup> Piel of  $\text{אָשַׁר}$ . <sup>6</sup>  $\text{וְהָיָה}$ . <sup>7</sup> Hoph. of  $\text{שָׁלַם}$   
 followed by  $\text{לְ}$ . <sup>8</sup> Repeat the article, with subst. and adj.

**EXERCISE V.**

<sup>9</sup> Cohortative form of  $\text{דָּבַר}$ . <sup>10</sup> Impf. niph. of  $\text{קָצַץ}$  with  $\text{וְ}$  paragogic.  
<sup>11</sup> Article. <sup>12</sup> Impf. with  $\text{ו}$  consec. <sup>13</sup> Cohortative niph. or hithp.  
 from  $\text{קָטַר}$ . <sup>14</sup> Inf. with  $\text{לְ}$ , and followed by  $\text{בְּ}$ .

**Exercise vi.**

335.

**THE VERB WITH SUFFIXES.**

(See Exercise xxii, p. 100.)

1. Whosoever will honour me, him will I also honour and make great, saith the LORD. 2. David was greater than Saul, for he rendered to him good instead of the evil which he (Saul) <sup>1</sup> had rendered to him. 3. As the tempest <sup>2</sup> carries away a leaf, thus will God visit the transgressor and carry him away. 4. He who observes prudence, <sup>3</sup> she will watch over him and deliver him. 5. Thou, LORD, knowest us and provest us. Thou wilt deliver us out of <sup>4</sup> affliction; and we will praise Thee from generation to generation. 6. Let us meditate <sup>5</sup> day by day on the kindness which the LORD has shown <sup>6</sup> to us, who has impelled us to the right and given <sup>6</sup> us a good name.

**Exercise vii.**336. **THE VERB WITH SUFFIXES (continued).**

(See Exercise xxiv, p. 102.)

1. <sup>7</sup> Men and <sup>7</sup> beasts, one God has created them. 2. From (my) youth have I learned the law, and it is to be kept until death. 3. Israel said, The LORD has sold us under the Philistines; they will draw out the sword, thrust us through, and destroy us. 4. I have known and proved thee; and I have chosen thee, <sup>8</sup> thou friend of my youth. 5. Righteousness will support and establish him; he will sleep in peace. 6. God considereth <sup>9</sup> the poor, and will support them and deliver from violence. 7. The flood has destroyed every living thing, man and beast together: <sup>10</sup> it was Noah whom the LORD saved in the evil day.

**EXERCISE VI.**

- <sup>1</sup> The pf. stands also for the plupf.      <sup>2</sup> Impf., denoting what is usual.  
<sup>3</sup> הָצִיר עָלָיו.      <sup>4</sup> Employ the article.      <sup>5</sup> יוֹם וָיוֹם.      <sup>6</sup> לָנוּ.

**EXERCISE VII.**

- <sup>7</sup> Sing. collective.      <sup>8</sup> רַעַץ נִעְוָרִי.      <sup>9</sup> רָלִים.      <sup>10</sup> Use nominative  
 abs.: 'Noah, him the Lord has saved.'



**Exercise viii.****337. SUFFIXES AND NOUNS, INFINITIVES AND PARTICIPLES.**

1. In the tents of the righteous there is peace, when their desire is towards the law of the LORD. 2. On the day when thou eatest of this tree, then thou knowest good and evil. Hearken ye unto my word. 3. <sup>1</sup>It is well with the man who has given food to him who hated him, when he <sup>2</sup>was hungry. 4. <sup>3</sup>Have the images of your gods words like the living God? 5. Bow your knees before this God, and not before your images. 6. My cords have seized upon <sup>4</sup>the rich as upon <sup>4</sup>the poor, says Death. 7. Woe to those who say, The LORD will not hear the cry of the miserable: shall not He, who <sup>5</sup>created the ear, hear and hearken unto their cry? 8. An abomination to the righteous is baseness, and to the base righteousness is an abomination, in the ways of <sup>6</sup>others. 9. <sup>7</sup>Ye who forget God will be altogether forgotten.

**Exercise ix.****338. VERBS PE GUTTURAL. (See Exercise xxvi, p. 108.)**

1. Stand ye, and be ye steadfast in your ways. 2. (It is) the LORD (who) makes rich and <sup>8</sup>makes poor. 3. Thou shalt not kill. 4. The blessing of the LORD <sup>9</sup>makes rich. 5. Even a fool, <sup>10</sup>if he be silent, <sup>11</sup>is regarded (as) wise. 6. <sup>12</sup>Continue not in an evil matter. 7. <sup>13</sup>How long shall the wicked exult? 8. Lay ye not ambush for the righteous. 9. Exult ye not over the poor in the day of <sup>14</sup>their passing away. 10. My God, forsake me not. 11. The wicked have said, Who is the God

**EXERCISE VIII.**

<sup>1</sup> Say, '(O) the blessedness of,' אֲשֶׁר plur. const. <sup>2</sup> רָעַב. <sup>3</sup> Say, 'Are there to the images?' etc. <sup>4</sup> Sing. collective. <sup>5</sup> 'Planted': use ptc. and article. <sup>6</sup> אֲחֵרִים. <sup>7</sup> Ptc. in const. state: 'Ye forgetters of.'

**EXERCISE IX.**

<sup>8</sup> מוֹרִישׁ ptc. hiph., properly 'depriving.' <sup>9</sup> Impf. hiph. <sup>10</sup> Ptc. hiph. from קָרַע. <sup>11</sup> Impf. niph. from קָרַע. <sup>12</sup> עָמַד with בִּי. <sup>13</sup> עֲדִי-קָמִי. <sup>14</sup> Inf. const. from אָבַד, with suff.

<sup>1</sup> whom we must serve? 12. The word of the LORD (is) to them a mockery, they delight not in it. 13. <sup>2</sup> I will surely forsake the wicked and <sup>3</sup> destroy their ways, saith the LORD.

### Exercise x.

#### 339. VERBS AYIN AND LAMED GUTTURAL.

(See Exercise xxvii, p. 109.)

1. <sup>4</sup> When David heard <sup>5</sup> that Saul had fallen, <sup>6</sup> he took hold of his garments and rent them. 2. Jacob said to Esau, Swear unto me; and he swore unto him. 3. Hagar, the handmaid of Sarah, said unto the angel of the LORD, <sup>7</sup> I flee from the face of Sarah, <sup>8</sup> my mistress. 4. Incline thine ear unto me, LORD, in trouble, and remember me in sickness; and I will praise Thee, and declare Thy glory in the assembly of the people. 5. The generation of the upright <sup>9</sup> shall be blessed. 6. Hate ye the evil, and love the good. 7. Thy right hand, LORD, will uphold me: <sup>10</sup> cleanse me, and I shall be clean. 8. Sustain ye the wretched. 9. Love ye truth and peace. 10. He who sows the wind will reap the whirlwind. 11. Offer unto the LORD thanksgiving. 12. When <sup>11</sup> Adonizedek heard that Joshua had taken <sup>12</sup> Ai, then he sent to the kings of the country, and they gathered themselves together and fought against <sup>13</sup> Gibeon. 13. I will not forget thee, Zion, saith the LORD.

### Exercise xi.

#### 340. VERBS PE NUN. (See Exercise xxviii, p. 113.)

1. The LORD will give to him who gives to the poor. 2. Give ye to the LORD His glory, and He will watch over you in all distress; your land will give its increase, and ye shall not

<sup>1</sup> אֶתְּךָ . . . . אֶתְּךָ.

<sup>2</sup> Use inf. abs.

<sup>3</sup> Piel from אָרַב.

#### EXERCISE X.

<sup>4</sup> 'In the hearing of David': inf. const. <sup>5</sup> בִּי. <sup>6</sup> Say, 'and he took hold' (impf. with vav consec.), hiph. of הָוָה followed by בִּי.

<sup>7</sup> 'Fleeing I (am)': ptc. fem. qal from בָּרַח.

<sup>8</sup> בָּרַח with suff.

<sup>9</sup> Pual of בָּרַח.

<sup>10</sup> Piel of שָׁהַר.

<sup>11</sup> אֶדְנִי-צָרָה.

<sup>12</sup> הָעִי.

<sup>13</sup> גִּבְעֹן.

fall by the hand of your enemies. 3. The LORD gives rain and snow; causes the wind to blow, and the waters to flow. 4. The wise man will deliver his soul and inherit glory; but the fool will fall into the pit, and disgrace is his lot. 5. Receive instruction; for wisdom is more excellent than gold, and than all precious things. 6. <sup>1</sup>After Jacob had fled, the thing was told to <sup>2</sup>Laban, and he took his servants, pursued after Jacob, and reached him upon <sup>3</sup>the mount Gilead.

### Exercise xii.

341. VERBS DOUBLE AYIN. (See Exercise xxix, p. 114.)

1. Forget not to give to the poor. 2. The <sup>4</sup>stations of Israel in the wilderness <sup>5</sup>are written in the Book of the Law of Moses. 3. The LORD is <sup>6</sup>long-suffering. 4. The woman took of the tree and gave to her husband. 5. The LORD God made garments of skins for Adam and his wife, and <sup>7</sup>clothed them (therewith). 6. Laban said to Jacob, I will give thee <sup>8</sup>Rachel to wife, for it is better <sup>9</sup>that I should give my daughter to thee, than <sup>9</sup>that I should give her to another man. 7. Take not from us, O LORD, Thy light, Thy grace, Thy faithfulness. 8. Through their wickedness will the wicked fall, although they <sup>10</sup>should come near to the altar of the LORD and give their gifts <sup>11</sup>day by day.

### Exercise xiii.

342. VERBS PE ALEPH. (See Exercise xxx, p. 118.)

1. David said to the young man, who announced to him the death of Saul, Whence (art) thou? And he said, I am

### EXERCISE XI.

<sup>1</sup>בְּאֶשֶׁר בָּרַח יַעֲקֹב. <sup>2</sup>לָבָן. <sup>3</sup>הָרֵם הַגִּלְעָד.

### EXERCISE XII.

<sup>4</sup>מִסָּע from מִסָּע 'break up (as a camp),' pl. const. מִסָּעִי. <sup>5</sup>Ptc.: omit *are*.  
<sup>6</sup>'Long of (= with respect to) wrath'; אֶרְךָ אַפַּיִם. <sup>7</sup>Hiph. of לָבַשׁ.  
<sup>8</sup>רָחֵל. <sup>9</sup>Say, 'my giving . . . is better.' <sup>10</sup>נָתַתְּ with לִי. <sup>11</sup>יוֹם וָיוֹם.

<sup>1</sup>an Amalekite. Then David spake to him thus: How? <sup>2</sup>wast thou not afraid to <sup>3</sup>stretch forth thy hand to destroy <sup>4</sup>the anointed of the LORD? 2. In the wilderness the men of Israel <sup>5</sup>cried against Moses, and said, <sup>6</sup>Would that we might be fed with flesh! We remember the flesh, which we <sup>7</sup>used to eat in Egypt. 3. Then Moses heard (it) and said unto the LORD, <sup>8</sup>Whence <sup>9</sup>may I have flesh to give to all this people, <sup>10</sup>which says, <sup>11</sup>Give us flesh <sup>12</sup>that <sup>13</sup>we may eat? And the LORD sent <sup>14</sup>quails, and they gathered and eat (them). 4. <sup>15</sup>The people have said, We will <sup>16</sup>rend the bonds of our king.

### Exercise xiv.

343. VERBS PE YODH. (See Exercise xxxi, p. 119.)

1. After that Jacob <sup>17</sup>had got possession of the blessing from Esau, Esau said, <sup>18</sup>I will kill Jacob. 2. Then Jacob was afraid, and his mother said to him: Arise, and go hence to Laban, <sup>19</sup>to Charan, and dwell with him <sup>20</sup>until the anger of Esau subside. 3. <sup>21</sup>So Jacob went forth, and went toward Charan. 4. <sup>22</sup>At the time of evening he lay down, and dreamed, and behold, a ladder was placed <sup>23</sup>on the earth, and its top <sup>24</sup>reached even to heaven; and the angels of God <sup>25</sup>were descending <sup>26</sup>on it; and behold the LORD stood <sup>27</sup>above it, and said, I will not leave thee, and I will bring thee back to this land. 5. Then Jacob awoke, and was greatly afraid, and said, How <sup>28</sup>fearful is

### EXERCISE XIII.

<sup>1</sup>עֲמִלְקִי. <sup>2</sup>יָרֵאתָ a verb א"ל and פ"י. <sup>3</sup>שָׁלַח inf. const. with ל'. <sup>4</sup>מְשִׁיחַ (the same word as *Messiah*). <sup>5</sup>צָעַק with ל'. <sup>6</sup>Say, 'Who will give us flesh to eat?' Note the way of expressing the optative. <sup>7</sup>Simply, 'ate'; impf. for what is customary. <sup>8</sup>מֵאֵין. <sup>9</sup>'Is to me.' <sup>10</sup>Ptc. qal. <sup>11</sup>Strengthened imper. with ה. <sup>12</sup>Say, 'and.' <sup>13</sup>Cohortative with ה. <sup>14</sup>שָׁלַי (as *qeri*) sing. collective. <sup>15</sup>Plural. <sup>16</sup>נָתַק piel cohortative.

### EXERCISE XIV.

<sup>17</sup>לָקַח with acc. and מִן. <sup>18</sup>Cohortative of הָרַג. <sup>19</sup>הָרַן with ה local. <sup>20</sup>Say, 'until the turning back of (inf. const.) the wrath,' הָמָה. <sup>21</sup>וַיָּצֵא. <sup>22</sup>ל'. <sup>23</sup>אָרָץ with ה local. <sup>24</sup>Ptc. hiph. from נָתַע. <sup>25</sup>Ptc. act. qal. <sup>26</sup>ב'. <sup>27</sup>עָלִיו. <sup>28</sup>Ptc. niph. of יָרֵא.

this place; it is the house of God and the gate of heaven.  
 6. Whither shall I go from thy Spirit, O LORD? if <sup>1</sup>I ascend into heaven, Thou art there: and <sup>2</sup>would I make my bed in Sheol, <sup>3</sup>lo, Thou art there.

### Exercise xv.

344. VERBS AYIN VAV AND AYIN YODH.

(See Exercise xxxii, p. 123.)

1. <sup>4</sup>We will arise, and go hence.      2. He who trusts in the LORD shall not be confounded.      3. God will not allow His goodness to fail and His covenant to change.      4. <sup>5</sup>Take heed to your ways.      5. <sup>6</sup>He who kills <sup>7</sup>unintentionally, <sup>8</sup>shall not be put to death: <sup>9</sup>he shall flee to a city of refuge from <sup>10</sup>the avenger of blood, and dwell in that city till the death of <sup>11</sup>the High Priest: then shall the manslayer return to his own city, <sup>12</sup>from whence he had fled.      6. Happy is the man who is established in the Law of the LORD, and turns not (to the) right or (to the) left, but has learned to turn away from evil.      7. <sup>13</sup>I called on the LORD; and He <sup>14</sup>placed my feet upon a rock.      8. The <sup>15</sup>laziness of the sluggard will destroy him.      9. <sup>16</sup>I trust in Thee: <sup>17</sup>I would not be confounded.      10. From this tree, said God, ye shall not eat: and ye shall not touch it, <sup>18</sup>lest <sup>19</sup>ye die.      11. But the serpent said, Ye <sup>20</sup>will not surely die.      12. He who murmurs against the LORD, in the evil day his steps shall not be established; and also in the good day

<sup>1</sup> Impf. qal of נָסַק.      <sup>2</sup> Say, 'I spread out (impf.) Sheol, שְׁאוֹל, (beneath me).'      <sup>3</sup> Say, 'behold Thee!'

### EXERCISE XV.

<sup>4</sup> Cohortative in both verbs.      <sup>5</sup> Say, 'Set (the) heart upon' (עָלַ).  
<sup>6</sup> Ptc. qal of נָצַח.      <sup>7</sup> 'Without knowledge,' בְּבִלְי רֵצָה.      <sup>8</sup> Hoph. of מוֹנֶה.      <sup>9</sup> Jussive of נִוֵּם.      <sup>10</sup> גָּזַל הָרָם.      <sup>11</sup> Say, 'the great priest.'  
<sup>12</sup> Say, 'which . . . from thence.' See § 297 a.      <sup>13</sup> Piel of שָׁוַע (אָל).  
<sup>14</sup> Shortened impf. form of עָמַד hiph.      <sup>15</sup> עֲצָלָה.      <sup>16</sup> בָּטַח בְּ, present here by perfect; see § 278.      <sup>17</sup> Cohortative.      <sup>18</sup> פָּן with impf.  
<sup>19</sup> Termination ךְּ.      <sup>20</sup> Verb repeated in inf. abs.; see § 284.

God's light will not enlighten him. 13. The voice of a murmurer <sup>1</sup> no longer knows (how) to give thanks. 14. Teach me to consider Thy ways, O LORD. 15. Thou art my glory, and Thou <sup>2</sup> liftest up my head: I will praise Thee <sup>3</sup> among the people. 16. Forgotten, as a dead man, is the unfortunate: O God! <sup>4</sup> haste to his help. 17. Thou, O LORD, hast firmly established heaven and earth, sun, and moon, and stars. 18. <sup>5</sup> Abel also brought an offering from his flock. 19. <sup>6</sup> After forty <sup>7</sup> days, the waters bore up the ark, and <sup>8</sup> it rose above the earth.

### Exercise xvi.

345. VERBS LAMEDH ALEPH. (See Exercise xxxiii, p. 127.)

1. Create in me a pure heart, O God. 2. <sup>9</sup> When God created the heaven and the earth, He said, <sup>10</sup> Let the dry land appear, and it was so; and, Let the earth <sup>11</sup> make the tender grass to grow; and the earth <sup>12</sup> brought forth grass, and herb, and trees which <sup>13</sup> bear fruit. 3. Heal me, O God, and I shall be healed. 4. <sup>14</sup> Before the servant of Abraham <sup>15</sup> had ended speaking, <sup>16</sup> behold <sup>17</sup> Rebekah came out <sup>18</sup> with her pitcher upon her shoulder; and she went down <sup>19</sup> to the well and <sup>20</sup> filled her pitcher, and came up. 5. God is nigh unto all who call upon Him <sup>21</sup> in truth. 6. David said unto <sup>22</sup> Mephibosheth, the son of Jonathan, Fear not, for <sup>23</sup> I will surely do kindness <sup>24</sup> to thee for the sake of Jonathan, the beloved of my soul; and

<sup>1</sup> לֹא... עוֹד. <sup>2</sup> 'Causest my head to arise'; hiph. of קוּם. Might also be expressed by pilel of רָם. <sup>3</sup> 'In the midst of,' בְּקֶרֶב. <sup>4</sup> Imper. of חוּשׁ with strengthening הֶחֱזַק. <sup>5</sup> הִבֵּל. <sup>6</sup> Say, 'at the end of,' מֵאַחֲרָי. <sup>7</sup> Sing.; see § 267 d. <sup>8</sup> Impf. qal of רָם.

### EXERCISE XVI.

<sup>9</sup> Say, 'In God creating,' inf. const. <sup>10</sup> Impf. niph. (jussive). <sup>11</sup> 'Make to grow': impf. hiph. (jussive). <sup>12</sup> Say, 'caused to proceed' (hiph. of בּוֹא). <sup>13</sup> 'Make,' עָשָׂה. <sup>14</sup> מָרַם with perf. <sup>15</sup> Piel of בָּלָה. <sup>16</sup> Say, 'and behold.' <sup>17</sup> רָבָה. <sup>18</sup> Say, 'and.' <sup>19</sup> Use ה local. <sup>20</sup> Piel of מָלַא. <sup>21</sup> כִּי = according to. <sup>22</sup> מִפְּיבֹשֶׁת. <sup>23</sup> Use inf. abs. <sup>24</sup> 'With.'

thou shalt eat bread <sup>1</sup> at my table constantly. Then Mephibosheth <sup>2</sup> bowed down to him, and said, What is thy servant that thou hast <sup>3</sup> inclined thyself to him?

### Exercise xvii.

346. VERBS LAMEDH HE. (See Exercise xxxiv, p. 128.)

1. Trust in the LORD and do good. 2. <sup>4</sup>He who inclines his ear to wisdom will live in honour. 3. When sinners <sup>5</sup>would seduce you, follow not their counsel. 4. Bad, bad, <sup>6</sup>says <sup>7</sup>the buyer. 5. <sup>8</sup>Teach me, LORD, and lead me in Thy righteousness. 6. God said, <sup>9</sup>Let there be light, and there was light. 7. In the whole of <sup>10</sup>Edom David placed <sup>11</sup>garrisons; and all Edom was subject to David, and the LORD <sup>12</sup>caused David to prosper in all that he attempted. 8. From the shepherds of <sup>13</sup>Nabal was <sup>14</sup>nothing <sup>15</sup>missing, <sup>16</sup>as long as they were on <sup>17</sup>Carmel. 9. When <sup>18</sup>Ishbosheth had finished his speech, then was <sup>19</sup>Abner wroth <sup>20</sup>because of these words. 10. It is a joy to the upright man to work righteousness. 11. David said to Saul, my hand shall not be against thee: the LORD judge <sup>21</sup>between me and thee, and <sup>22</sup>look upon and <sup>23</sup>plead my cause.

<sup>1</sup> 'On,' עַל. <sup>2</sup> Hithp. of שָׁחָה; see § 206, Obs. 1. <sup>3</sup> 'Turned' (פָּנָה).

### EXERCISE XVII.

<sup>4</sup> Ptc. hiph. of נָחַץ. <sup>5</sup> Impf. piel of שָׁחָה. <sup>6</sup> Impf. <sup>7</sup> Ptc. qal of נָחַץ. <sup>8</sup> Impf. hiph. of יָרָה. <sup>9</sup> Impf. jussive. <sup>10</sup> אֵדוֹם. <sup>11</sup> נְצִיבִים. from נָצַב (not used in qal) *to be set*. <sup>12</sup> Hiph. of יָשַׁע. <sup>13</sup> נָבֶל. <sup>14</sup> לֹא מְאוּמָה = *non quidquam*. <sup>15</sup> Niph. of פָּקַד. <sup>16</sup> Say, 'all the days of their being.' <sup>17</sup> בִּרְקָל. Here a place in Judah (the *mountain* generally has the article). <sup>18</sup> אִישׁ-בֹּשֶׁת 'man of vanity' (opprobrious change from his name, אִישׁ-בַּעַל). <sup>19</sup> אֲבִנֵּר. <sup>20</sup> עַל = 'because of' or 'against': lit. 'upon.' <sup>21</sup> *Between* repeated with each pronoun. <sup>22</sup> Jussive of רָאָה. <sup>23</sup> Jussive of רִיב.

**Exercise xviii.**

347. THE NUMERALS. (See Exercise xxxvi, p. 138.)

1. (There are) seven days in <sup>1</sup>the week, four weeks in one month; twelve months in the year: the days of the years they are three hundred, five and sixty. 2. In six days has God created the heaven and the earth; and on the seventh day He rested. 3. <sup>2</sup>Esau went to meet his brother <sup>3</sup>with four hundred men. 4. The full age of <sup>4</sup>Seth, the son of Adam, (amounted to) nine hundred and twelve years. 5. The brethren of Joseph sold their brother <sup>5</sup>for twenty <sup>6</sup>pieces-of-silver. 6. Three times in the year shall the men of Israel <sup>7</sup>appear before me, has the LORD commanded. 7. Seventy times seven shalt thou forgive thy brother. 8. Of the beasts which are not clean there went <sup>8</sup>two and two with Noah into the ark.

**Exercise xix.**

348. PARAPHRASE OF GENESIS XI.

1. In the building of the city and town of Babel bricks were used in the place of stones. 2. The people began to build as <sup>9</sup>mighty heroes, and they left off like men whom God <sup>10</sup>hindered from doing what they designed. 3. Since that time, men have been breaking forth and <sup>11</sup>spreading themselves over the earth, and they no longer understand each other. 4. In those days was Arphaxad born to them in his hundredth year: from him are descended the Hebrews, both those in Mesopotamia and those in <sup>12</sup>Palestine, who removed from beyond the Euphrates and passed over the Jordan.

**EXERCISE XVIII.**

<sup>1</sup> שְׁבֹעַ m. const. שָׁבַע; dual שָׁבָעִים; but plur. abs. שָׁבָעִים and שָׁבָעוֹת, const. שָׁבָעוֹת. <sup>2</sup> עָשָׂו (shaggy or hairy). <sup>3</sup> And (with him). <sup>4</sup> שֵׁט. <sup>5</sup> ב. <sup>6</sup> כֶּסֶף, (sing.) in pause כֶּסֶף. <sup>7</sup> Niph. of רָאָה with אֶת־פָּנַי. <sup>8</sup> See § 269 c.

**EXERCISE XIX.**

<sup>9</sup> גִּבּוֹרִים. <sup>10</sup> בָּצָר with כִּן. <sup>11</sup> Use the verb פָּרַץ, as in Gen. xi. 4. <sup>12</sup> This form (from פְּלִשְׁתָּה *Philistia*, probably = *the emigration*) does not occur in Scripture as an appellation of the Holy Land; but אֶרֶץ כְּנָעַן, אֶרֶץ יִשְׂרָאֵל.



**Exercise xx.**

## 349. PARAPHRASE OF GENESIS XXIV.

1. Abraham forbade <sup>1</sup>his headservant to bring back his son to his (Abraham's) <sup>2</sup>earlier home: <sup>3</sup>nay, he should rather bring him a wife from thence. 2. And this charge the servant fulfilled <sup>4</sup>to the letter, for God <sup>5</sup>gave His blessing to the undertaking; and also the kindred of Abraham in Mesopotamia met him with affection and fidelity. 3. And when they asked the maiden as to her decision, she went without <sup>6</sup>refusal with the man, with whom she had met first of all at the well. 4. And when, on her arrival in Canaan, she saw Isaac coming, she took her <sup>7</sup>veil, after the <sup>8</sup>manner of women in <sup>9</sup>the East, and covered herself with it.

**Exercise xxi.**

## 350. DAVID'S VICTORY. A PARAPHRASE.

1. By David, after he had slain <sup>10</sup>Goliath <sup>11</sup>the Philistine.
2. <sup>12</sup>Praise, my soul, the salvation of the LORD, with which He has rejoiced His <sup>13</sup>holy one.
3. <sup>14</sup>Thank your God, who has delivered His people from <sup>15</sup>deathly peril.
4. <sup>16</sup>The uncircumcised warrior opened his mouth wide against us, and his lips uttered arrogance.
5. He <sup>17</sup>would give my flesh to the <sup>18</sup>birds of heaven, and <sup>19</sup>scatter it to the <sup>18</sup>beasts of the field.
6. But Thou guidedst me with strength, and didst exalt my horn.

**EXERCISE XX.**

- <sup>1</sup>זָקֵן בֵּיתוֹ 'elder of his house.'    <sup>2</sup>מִוְלָדָה 'birth-place.'    <sup>3</sup>כִּי אָם.  
<sup>4</sup>אָמַר, 'very much,'    <sup>5</sup>פָּרַח דָּוִד (hiph. of פָּרַח) 'Prospered his way'.  
<sup>6</sup>מָאֵן.    <sup>7</sup>צָעִיקָה.    <sup>8</sup>מִשְׁפָּט.    <sup>9</sup>אֶרֶץ הַקָּדָם.

**EXERCISE XXI.**

- <sup>10</sup>גִּלְיָת.    <sup>11</sup>הַפְּלִשְׁתִּי.    <sup>12</sup>Hiph. imper. of וָבָר.    <sup>13</sup>הָסִיר.    <sup>14</sup>הוֹדוּ.  
(hiph.).    <sup>15</sup>Say, 'the peril (מְהוּמָה) of death.'    <sup>16</sup>גְּבוּרַת הַיָּל הָעֵרִיל.  
<sup>17</sup>Use the verb אָבָה.    <sup>18</sup>Collective sing.    <sup>19</sup>Hiph. of שָׁלַח.

7. Thou didst lay the <sup>1</sup>boaster low, and he prevailed not with his strength. So Thou <sup>2</sup>gavest him into my hand that I <sup>3</sup>smote him down, and <sup>4</sup>severed his head <sup>5</sup>from him.

8. Thou didst enrich Thy poor, and didst uplift Thy weak one from the dust. Thou didst exalt him beside the mighty ones, and cause him to inherit a throne of honour.

9. Thou guardedst the footsteps of Thy holy one, and gavest might unto Thy servant.

10. But those who strive against the LORD <sup>6</sup>shall surely die, and the evildoers shall be cast down into Sheol, to abide in darkness.

11. Yea; the bow of the strong <sup>7</sup>shall be broken, and the <sup>8</sup>highminded shall fall in the <sup>9</sup>mire.

12. For holy is the LORD, there is none <sup>10</sup>beside Him, and the ends of the earth will He judge with righteousness.

### Exercise xxii.

#### 351. PSALM CLI FROM THE SEPTUAGINT.

[The Septuagint, Syriac, Arabic and Ethiopic versions of the Old Testament conclude the Book of Psalms with the following. As it does not occur in any Hebrew MS. it must be pronounced apocryphal, although ancient <sup>11</sup>.]

This Psalm is a <sup>12</sup>genuine one of David, though <sup>13</sup>supernumerary, composed when he <sup>14</sup>fought in single combat with Goliath.

1. I was small among my brethren; and youngest in my father's house.

2. My hands formed a <sup>15</sup>musical instrument; and my fingers <sup>16</sup>tuned a <sup>17</sup>psaltery.

<sup>1</sup> Say, 'arrogant speaker.      <sup>2</sup> Piel of סָנַר.      <sup>3</sup> Hiph. of נָכַח.  
<sup>4</sup> Hiph. of סָנַר.      <sup>5</sup> Say, 'from upon him.'      <sup>6</sup> Use inf. abs.      <sup>7</sup> Impf.  
niph. of סָנַר.      <sup>8</sup> Say, 'the valiant (אֶבִּיר) of heart.'      <sup>9</sup> רָפָשׁ.      <sup>10</sup> וּלְתוֹ.

### EXERCISE XXII.

<sup>11</sup> The version given here is from Brenton's *English Septuagint*.  
<sup>12</sup> LXX ἰδιόγραφος.      <sup>13</sup> LXX ἔξωθεν τοῦ ἀριθμοῦ.      <sup>14</sup> LXX ἐμονομάχησεν.  
Use two words in Heb. 'fought alone.'      <sup>15</sup> LXX ὄργανον. Heb. עֲנַב  
as Ps. cl. 4.      <sup>16</sup> LXX ἤρμωσαν (הֶרְמִין).      <sup>17</sup> נָגַל.

3. And who shall tell my Lord? The LORD Himself, He Himself hears.

4. He sent forth His angel, and took me from my father's sheep; and He anointed me with the oil of His anointing.

5. My brothers were <sup>1</sup>handsome and <sup>2</sup>tall: but the LORD did not take pleasure in them.

6. I went forth to meet the <sup>3</sup>Philistine: and he cursed me by his idols.

7. But I drew his own sword and beheaded him; and removed reproach from the children of Israel.

### Exercise xxiii.

352. THE DESTINY OF THE RIGHTEOUS<sup>4</sup>.

(Wisdom of Solomon iii. 1-9.)

1. The souls of the righteous are in the hand of God,  
And no torment shall touch them.
2. In the eyes of the foolish they seemed to have died;  
And their <sup>5</sup>departure was accounted *to be their* hurt,
3. And their journeying away from us *to be their* ruin:  
But they are in peace.
4. For even if in the sight of men they be punished,  
Their hope is full of <sup>6</sup>immortality;
5. And having borne a little chastening, they shall receive  
great good;  
Because God made trial of them, and found them worthy  
of Himself.
6. As gold in the furnace He proved them,  
And as a whole burnt offering He accepted them.

<sup>1</sup> יָפֵה.    <sup>2</sup> גָּבִי.    <sup>3</sup> Or 'alien'; LXX ἀλλοφύλω (ἄλλο).  
<sup>4</sup> R.V., by permission of the Universities of Oxford and Cambridge.

### EXERCISE XXIII.

<sup>5</sup> Inf. const. of נָפַח.    <sup>6</sup> Difficult to render, except by periphrasis, as the Heb. has no word for *immortality*: say, 'their hope is that there is no death,' or 'hoping (inf. abs.) they hope for life evermore.' Fränkel renders the phrase, תְּקוּמַת אֵל-מְדוּתָהּ תְּרִימָה.

7. And in the time of their visitation they shall shine forth,  
And as sparks among stubble they shall run to and fro.
8. They shall judge nations, and have dominion over peoples;  
And the LORD shall reign over them for evermore.
9. They that trust on Him shall understand truth,  
And the faithful shall abide with Him in love;  
Because grace and mercy are to His chosen.

**Exercise xxiv.**

353. HEAVENLY WISDOM. (Ecclesiasticus xxiv. 1-12.)

1. Wisdom shall praise <sup>1</sup> herself,  
And shall glory in the midst of her people.
2. In the congregation of the Most High shall she <sup>2</sup> open  
her mouth,  
And glory in the presence of His power.
3. I came forth from the mouth of the Most High,  
And covered <sup>3</sup> the earth as a mist.
4. I dwelt in high places,  
And my throne is in <sup>4</sup> the pillar of the cloud.
5. Alone I compassed the circuit of <sup>5</sup> heaven,  
And walked in the depth of the abyss.
6. In the waves of the sea, and in all the earth,  
And in every people and nation, I got a possession.
7. With all these I sought rest;  
And in whose inheritance shall I lodge?
8. Then the Creator of all things gave me a commandment;  
And He that created me made my tabernacle to rest,  
And said, Let thy tabernacle be in Jacob,  
And thine inheritance in Israel.
9. He created me <sup>6</sup> from the beginning before the world;  
And to the end I shall not fail.
10. In <sup>7</sup> the holy tabernacle I ministered before Him;  
And so was I established in Sion.

EXERCISE XXIV.

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|--|--|--|
| <sup>1</sup> <i>Her own soul.</i>                    | <sup>2</sup> <i>Or lift up her voice.</i>      | <sup>3</sup> <i>The inhabited earth.</i> |
| <sup>4</sup> See Ex. xiii. 22.<br>as Prov. viii. 23. | <sup>5</sup> Say <i>firmament</i> , 'expanse.' | <sup>6</sup> מְקוֹמִי-אֶרֶץ              |
|  | <sup>7</sup> 'The tabernacle of holiness.'     |  |

11. In <sup>1</sup> the beloved city likewise He gave me rest;  
 And in Jerusalem was my authority.  
 12. And I <sup>2</sup> took root in a people that was glorified,  
 Even in the portion of the LORD's own inheritance.

### Exercise xxv.

#### 354. THE DYING CHARGE OF MATTATHIAS.

(1 Maccabees ii. 49-70.)

49. And the days of Mattathias drew near <sup>3</sup> that he should die, and he said unto his sons,

Now have pride and rebuke gotten strength, and a season of overthrow, and wrath of indignation. 50. And now, my children, be ye zealous for the law, and give your lives <sup>4</sup> for the covenant of your fathers. 51. And call to remembrance the deeds of our fathers which they did in their generations; and receive great glory and an everlasting name. 52. Was not Abraham <sup>5</sup> found faithful in temptation, and it was reckoned unto him for righteousness? 53. Joseph in the time of his distress kept the commandment, and became lord of Egypt. 54. Phinehas our father, for that he was zealous exceedingly, obtained the covenant of an everlasting priesthood. 55. Joshua for fulfilling the word became a judge in Israel. 56. Caleb for bearing witness in the congregation obtained a heritage in the land. 57. David for being merciful inherited the throne of a kingdom for ever and ever. 58. Elijah, for that he was exceeding zealous for the law, was taken up <sup>6</sup> into heaven. 59. Hananiah, Azariah, Mishael, believed, and were saved out of the flame. 60. Daniel for his innocency was delivered from the mouth of lions. 61. And thus consider ye from generation to generation, that none that put their trust in Him shall want for strength. 62. And be not afraid of the words of a sinful man; for his glory shall be dung and worms. 63. To-day he

<sup>1</sup> Use the word קָרַיָה with the pass. ptc. qal of אָרַב. <sup>2</sup> Use cognate acc.

### EXERCISE XXV.

<sup>3</sup> Say *to die*. <sup>4</sup> לָ. <sup>5</sup> Say *was tempted in temptation and found faithful* (hiph.). <sup>6</sup> Local ה.

shall be lifted up, and to-morrow he shall in no wise be found, because he is returned unto his dust, and <sup>1</sup>his thought is perished. 64. And ye, my children, be strong, and <sup>2</sup>shew yourselves men in behalf of the law; for therein <sup>3</sup>shall ye obtain glory. 65. And, behold, Simon your brother, I know that he is a man of counsel; give ear unto him alway: he shall be a father unto you. 66. And Judas Maccabaeus, he hath been strong and mighty from his youth: he shall be your captain, and shall fight the battle of the people. 67. And <sup>4</sup>take ye unto you all the doers of the law, and <sup>5</sup>avenge the wrong of your people. 68. Render a recompense to the Gentiles, and take heed to the commandments of the law. 69. And he blessed them, and was gathered to his fathers. 70. And he died in the hundred and forty and sixth year, and his sons buried him in the sepulchres of his fathers at Modin, and all Israel made great lamentation for him.

### Exercise xxvi.

#### 355. THE HYMN OF REBECCA (from Sir W. Scott's *Ivanhoe*).

[These well-known lines, with their Biblical allusions and their intensely Hebrew tone, may appropriately conclude these Exercises. A slight paraphrase here and there will be all the change needed for rendering into Hebrew prose.]

<sup>6</sup> When Israel, of the LORD beloved,  
 Out of <sup>7</sup> the land of bondage came,  
 Her fathers' God <sup>8</sup> before her moved,  
 An awful Guide, in smoke and flame.  
 By day, along the <sup>9</sup> astonished lands  
 The <sup>10</sup> cloudy pillar glided slow:  
 By night, <sup>11</sup> Arabia's crimsoned sands  
 Returned the fiery column's glow.

<sup>1</sup> See Ps. cxlvi. 4. <sup>2</sup> הַתְּאוֹשֵׁשׁ as Isa. xlv. 8, perhaps a denominative from תָּשַׁא. <sup>3</sup> See 'horn' in English-Hebrew Vocabulary. <sup>4</sup> Say *add.*

<sup>5</sup> Use cognate acc.

### EXERCISE XXVI.

<sup>6</sup> Say *In the coming of Israel.* <sup>7</sup> Heb. phrase, 'the house of servants,' Ex. xiii. 3, xx. 2. <sup>8</sup> Compare Isa. lii. 12. <sup>9</sup> Ex. xv. 15. <sup>10</sup> 'The pillar of the cloud,' עַמּוּד הָעָנָן Ex. xiv. 19. <sup>11</sup> עֲרָב as in Jer. xxv. 24.

Then <sup>1</sup>rose the choral hymn of praise,  
 And trump and timbrel answered <sup>2</sup>keen,  
 And Zion's daughters poured their lays  
 With priests' and warriors' voice between.  
 No <sup>3</sup>portents now our foes amaze,  
 Forsaken Israel wanders lone;  
 Our fathers would not know Thy ways,  
 And Thou hast left them to their own.  
 But, present still, though now unseen,  
 When brightly shines the prosperous day,  
 Be thoughts of Thee a cloudy screen  
 To <sup>4</sup>temper the deceitful ray;  
 And oh, when <sup>5</sup>stoops on Judah's path  
 In shade and storm the <sup>6</sup>frequent night,  
 Be Thou, long-suffering, slow to wrath,  
 A burning and a shining light!  
<sup>7</sup>Our harps we left by Babel's stream,  
 The tyrant's jest, the Gentile's scorn;  
 No censer round our altar <sup>8</sup>beams,  
 And mute our timbrel, trump, and horn.  
 But Thou hast said: <sup>9</sup>'The blood of goat,  
 The flesh of rams I will not prize;  
 A contrite heart, an humble thought,  
 Are mine accepted sacrifice.'

<sup>1</sup> Say, either, *the people sang together a song unto Jehovah*, as Ex. xv. 1; or, *the people were as one to make one sound to be heard in praising Jehovah*, as 2 Chron. v. 13. <sup>2</sup> בְּתִרְעָה see Ps. xxxiii. 3. <sup>3</sup> מִן־תִּמְתִּים see

Ps. cxxxv. 9. <sup>4</sup> צָלַל hiph., see Ez. xxxi. 3. <sup>5</sup> Descends יָרַד impf.

<sup>6</sup> Use an adverb; *often*. <sup>7</sup> Compare the language of Ps. cxxxvii.

<sup>8</sup> יָפָה. <sup>9</sup> Compare the language of 1 Sam. xv. 22; Micah vi. 7, 8.

# PARADIGMS.

## I. VERBS.

Comparative View of the Conjugations, pp. 246-261.

Strong Verb Qal with Suffixes, pp. 262, 263.

[The verb *הָרַג* (*kill*), although of very infrequent use in Scripture (only found in Job xiii. 15; xxiv. 14; Ps. cxxxix. 19), is here taken as the model of the Strong Verb, having the obvious advantage of sharply-defined consonants. The student should be careful to remember that the forms of the so-called 'irregular' Verbs (guttural, quiescent, defective) are for the most part exemplifications of *definite rules*. Many of the forms do not actually occur in Biblical Hebrew.]

## II. NOUNS.

The Six Declensions, pp. 264-269.

Feminine Nouns at one View, pp. 270, 271.

Irregular Nouns, p. 272.

\* \* \* The tone, when on the *penultima*, is denoted by the conventional sign  $\acute{\text{—}}$  and must be carefully observed. See § 85, *Note*. The *methegh* should also be noted in its place.

For the *meanings* of the Verbs and Nouns, here used as Paradigms, see the Hebrew-English Vocabulary.



## I. VERBS. COMPARATIVE PARADIGMS: QAL.

*Strong Verb.*

|                        |               |                 |             |
|------------------------|---------------|-----------------|-------------|
| <i>Perf. Sg. 3. m.</i> | קָטַל         | כָּבַד          | קָטַן       |
| 3. f.                  | קָטְלָהּ      | כָּבְדָּהּ      | קָטְנָהּ    |
| 2. m.                  | קָטַלְתָּ     | כָּבַדְתָּ      | קָטַנְתָּ   |
| 2. f.                  | קָטַלְתְּ     | כָּבַדְתְּ      | קָטַנְתְּ   |
| 1. c.                  | קָטַלְתִּי    | כָּבַדְתִּי     | קָטַנְתִּי  |
| <i>Pl. 3. c.</i>       | קָטְלוּ       | כָּבְדוּ        | קָטְנוּ     |
| 2. m.                  | קָטַלְתֶּם    | כָּבַדְתֶּם     | קָטַנְתֶּם  |
| 2. f.                  | קָטַלְתֶּן    | כָּבַדְתֶּן     | קָטַנְתֶּן  |
| 1. c.                  | קָטַלְנוּ     | כָּבַדְנוּ      | קָטַנְנוּ   |
| <i>Inf. absolute</i>   | קָטֹל         |                 |             |
| <i>construct</i>       | קָטַל         |                 |             |
| <i>Imp. Sg. 2. m.</i>  | קָטֵל         | כָּבֵד          |             |
| 2. f.                  | קָטְלִי       | כָּבְדִי        |             |
| <i>Pl. 2. m.</i>       | קָטְלוּ       | כָּבְדוּ        |             |
| 2. f.                  | קָטְלֶנָּה    | כָּבְדֶּנָּה    |             |
| <i>Impf. Sg. 3. m.</i> | יִקְטֹל       | יִכְבֹּד        | יִקְטֹן     |
| 3. f.                  | תִּקְטֹל      | תִּכְבֹּד       |             |
| 2. m.                  | תִּקְטֹל      | תִּכְבֹּד       | <i>etc.</i> |
| 2. f.                  | תִּקְטְלִי    | תִּכְבְּדִי     |             |
| 1. c.                  | אִקְטֹל       | אִכְבֹּד        | <i>as</i>   |
| <i>Pl. 3. m.</i>       | יִקְטְלוּ     | יִכְבְּדוּ      |             |
| 3. f.                  | תִּקְטְלֶנָּה | תִּכְבְּדֶּנָּה | יִכְבֹּד    |
| 2. m.                  | תִּקְטְלוּ    | תִּכְבְּדוּ     |             |
| 2. f.                  | תִּקְטְלֶנָּה | תִּכְבְּדֶּנָּה |             |
| 1. c.                  | נִקְטֹל       | נִכְבֹּד        |             |
| <i>Ptc. Act.</i>       | קָטֵל         |                 | קָטֵן       |
| <i>Pass.</i>           | קָטוּל        |                 |             |

"**init.**

|           |            |               |              |              |
|-----------|------------|---------------|--------------|--------------|
| נָגַשׁ    | נָפַל      | שָׁמַע        | זָעַק        | עָמַד        |
| נָשַׁת    |            | שָׁמְעָה      | זָעָקָה      | עָמְדָה      |
| נִשְׁתָּה |            | שָׁמְעֹתָ     | זָעָקְתָּ    | עָמַדְתָּ    |
| נִשְׁתָּה | as         | שָׁמְעֵתָ     | זָעָקְתָּ    | עָמַדְתָּ    |
| נִשְׁתָּה | Strong     | שָׁמְעֵתִי    | זָעָקְתִּי   | עָמַדְתִּי   |
| נִשְׁתָּה | Verb.      | שָׁמְעוּ      | זָעָקוּ      | עָמְדוּ      |
| נִשְׁתָּה |            | שָׁמְעֹתָם    | זָעָקָתָם    | עָמַדְתָּם   |
| נִשְׁתָּה |            | שָׁמְעֹתָן    | זָעָקָתָן    | עָמַדְתָּן   |
| נִשְׁתָּה |            | שָׁמְעֵנָה    | זָעָקֵנָה    | עָמַדְנָה    |
| נִשְׁתָּה | נָפַל      | שָׁמָע        | זָעָק        | עָמַד        |
| נִשְׁתָּה | נָפַל      | שָׁמָע        | זָעָק        | עָמַד        |
| נִשְׁתָּה | נָפַל      | שָׁמַע        | זָעַק        | עָמַד        |
| נִשְׁתָּה | נָפַל      | שָׁמְעִי      | זָעָקִי      | עָמַדִי      |
| נִשְׁתָּה | נָפַל      | שָׁמְעוּ      | זָעָקוּ      | עָמַדוּ      |
| נִשְׁתָּה | נָפַלְנָה  | שָׁמְעֵנָה    | זָעָקֵנָה    | עָמַדְנָה    |
| נִשְׁתָּה | יָפַל      | יִשְׁמָע      | יִזְעַק      | יַעֲמֹד      |
| נִשְׁתָּה | תָּפַל     | תִּשְׁמָע     | תִּזְעַק     | תַּעֲמֹד     |
| נִשְׁתָּה | תָּפַל     | תִּשְׁמָע     | תִּזְעַק     | תַּעֲמֹד     |
| נִשְׁתָּה | תָּפַלִּי  | תִּשְׁמְעִי   | תִּזְעָקִי   | תַּעֲמֹדִי   |
| נִשְׁתָּה | אָפַל      | אִשְׁמָע      | אִזְעַק      | אִעֲמֹד      |
| נִשְׁתָּה | יָפְלוּ    | יִשְׁמְעוּ    | יִזְעָקוּ    | יַעֲמֹדוּ    |
| נִשְׁתָּה | תָּפַלְנָה | תִּשְׁמְעֵנָה | תִּזְעָקֵנָה | תַּעֲמֹדְנָה |
| נִשְׁתָּה | תָּפְלוּ   | תִּשְׁמְעוּ   | תִּזְעָקוּ   | תַּעֲמֹדוּ   |
| נִשְׁתָּה | תָּפַלְנָה | תִּשְׁמְעֵנָה | תִּזְעָקֵנָה | תַּעֲמֹדְנָה |
| נִשְׁתָּה | נָפַל      | נִשְׁמָע      | נִזְעַק      | נַעֲמֹד      |
| נִשְׁתָּה |            | שָׁמַע        | זָעַק        | עָמַד        |
| נִשְׁתָּה |            | שָׁמָע        | זָעָק        | עָמַד        |

## COMPARATIVE PARADIGMS: QAL.

|                        | Strong Verb.  | ע"ע          | "א init.      |
|------------------------|---------------|--------------|---------------|
| <i>Perf. Sg. 3. m.</i> | קָטַל         | סָב          | אָכַל         |
| 3. f.                  | קָטְלָהּ      | סָבָהּ       |               |
| 2. m.                  | קָטַלְתָּ     | סָבֹתָ       |               |
| 2. f.                  | קָטַלְתְּ     | סָבוֹת       | as            |
| 1. c.                  | קָטַלְתִּי    | סָבוֹתִי     | Strong        |
| <i>Pl. 3. c.</i>       | קָטְלוּ       | סָבוּ        | Verb.         |
| 2. m.                  | קָטַלְתֶּם    | סָבוֹתֶם     |               |
| 2. f.                  | קָטַלְתֶּן    | סָבוֹתֶן     |               |
| 1. c.                  | קָטַלְנוּ     | סָבוֹנוּ     |               |
| <i>Inf. absolute</i>   | קָטוּל        | סָבוּב       | אָכּוּל       |
| <i>construct</i>       | קָטַל         | סָב          | אָכַל         |
| <i>Imp. Sg. 2. m.</i>  | קָטַל         | סָב          | אָכַל         |
| 2. f.                  | קָטְלִי       | סָבִי        | אָכְלִי       |
| <i>Pl. 2. m.</i>       | קָטְלוּ       | סָבוּ        | אָכְלוּ       |
| 2. f.                  | קָטְלֶנָּה    | סָפִינָה     | אָכְלֶנָּה    |
| <i>Impf. Sg. 3. m.</i> | יִקְטַל       | יִסָּב       | יֵאָכַל       |
| 3. f.                  | תִּקְטַל      | תִּסָּב      | תֵּאָכַל      |
| 2. m.                  | תִּקְטַל      | תִּסָּב      | תֵּאָכַל      |
| 2. f.                  | תִּקְטְלִי    | תִּסָּבִי    | תֵּאָכְלִי    |
| 1. c.                  | אֶקְטַל       | אֶסָּב       | אֶכֹּל        |
| <i>Pl. 3. m.</i>       | יִקְטְלוּ     | יִסָּבוּ     | יֵאָכְלוּ     |
| 3. f.                  | תִּקְטְלֶנָּה | תִּסָּפִינָה | תֵּאָכְלֶנָּה |
| 2. m.                  | תִּקְטְלוּ    | תִּסָּבוּ    | תֵּאָכְלוּ    |
| 2. f.                  | תִּקְטְלֶנָּה | תִּסָּפִינָה | תֵּאָכְלֶנָּה |
| 1. c.                  | נִקְטַל       | נִסָּב       | נֵאָכַל       |
| <i>Ptc. Act.</i>       | קָטֵל         | סוֹבֵב       | אֹכֵל         |
| <i>Pass.</i>           | קָטוּל        | סָבוּב       | אָכּוּל       |

## COMPARATIVE PARADIGMS: QAL.

| "י or "ו init. |               | "ו med.       | "י med.      | "א final.    | "ה final.   |
|----------------|---------------|---------------|--------------|--------------|-------------|
| יָשַׁב         | יָטַב         | קָם           |              | מָצָא        | נָלַח       |
|                |               | קָמָה         |              | מָצָאָה      | נָלַחָה     |
|                |               | קָמַתְּ       | בָּנֹתְךָ    | מָצָאתְּ     | נָלַיתְּ    |
|                |               | קָמַתְּ       | בִּינֹתַי    | מָצָאתִי     | נָלַיתִי    |
| as             |               | קָמַתְּ       |              | מָצָאתָ      | נָלַיתָ     |
| Strong         |               | קָמַתִּי      |              | מָצָאתִי     | נָלַיתִי    |
| Verb.          |               | קָמוּ         |              | מָצְאוּ      | נָלוּ       |
|                |               | קָמְתֶם       |              | מָצְאתֶם     | נָלִיתֶם    |
|                |               | קָמְתָן       |              | מָצְאתֶן     | נָלִיתֶן    |
|                |               | קָמוּ         |              | מָצְאוּ      | נָלִינוּ    |
| יָשׁוּב        |               | קוּם          | בֵּן         | מָצֹא        | נָלַח       |
| שָׁבַת         |               | קוּם          | בֵּין        | מָצָא        | נָלֹחַת     |
| יָשַׁב         | יָרַשׁ        | קוּם          | בֵּין        | מָצָא        | נָלַח       |
| שָׁבִי         | יָרַשְׁתִּי   | קוּמִי        | בֵּינִי      | מָצָאִי      | נָלִי       |
| שָׁבוּ         | יָרְשׁוּ      | קוּמוּ        | בֵּינֵנוּ    | מָצְאוּ      | נָלוּ       |
| שָׁבְנָה       | יָרַשְׁנָה    | קָמְנָה       | —            | מָצְאָנָה    | נָלִינָה    |
| יָשַׁב         | יָרַשׁ        | יָיֻטַּב      | יָבִין       | יָמָצָא      | יָנָלַח     |
| תָּשַׁב        | תָּירַשׁ      | תָּיֻטַּב     | תָּבִין      | תָּמָצָא     | תָּנָלַח    |
| תָּשַׁב        | תָּירַשׁ      | תָּיֻטַּב     | תָּבִין      | תָּמָצָא     | תָּנָלַח    |
| תָּשָׁבִי      | תָּירַשְׁתִּי | תָּיֻטַּבִּי  | תָּבִינִי    | תָּמָצָאִי   | תָּנָלִי    |
| אָשַׁב         | אָרַשׁ        | אָיֻטַּב      | אָבִין       | אָמָצָא      | אָנָלַח     |
| יָשָׁבוּ       | יָרְשׁוּ      | יָיֻטְבוּ     | יָבִינוּ     | יָמָצְאוּ    | יָנָלוּ     |
| תָּשָׁבְנָה    | תָּירַשְׁנָה  | תָּיֻטְבְּנָה | תָּבִינִינָה | תָּמָצְאָנָה | תָּנָלִינָה |
| תָּשָׁבוּ      | תָּירְשׁוּ    | תָּיֻטְבוּ    | תָּבִינוּ    | תָּמָצְאוּ   | תָּנָלוּ    |
| תָּשָׁבְנָה    | תָּירַשְׁנָה  | תָּיֻטְבְּנָה | תָּבִינִינָה | תָּמָצְאָנָה | תָּנָלִינָה |
| נָשַׁב         | נָרַשׁ        | נָיֻטַּב      | נָבִין       | נָמָצָא      | נָנָלַח     |
| יָשַׁב         |               | קָם           | בֵּן         | מָצָא        | נָלַח       |
| יָשׁוּב        |               | קוּם          | בֵּין        | מָצֹא        | נָלוֹי      |

## COMPARATIVE PARADIGMS: NIPHAL.

|                        | <i>Strong Verb.</i> | 1 gutt.       | 2 gutt.      | 3 gutt.       | "נ" init.     |
|------------------------|---------------------|---------------|--------------|---------------|---------------|
| <i>Perf. Sg.</i> 3. m. | נִקְטַל             | נִעְמַד       | נִזְעַק      | נִשְׁמַע      | נִבְּשׁ       |
| 3. f.                  | נִקְטְלָה           | נִעְמְדָה     | נִזְעַקָה    | נִשְׁמְעָה    | נִבְּשָה      |
| 2. m.                  | נִקְטַלְתָּ         | נִעְמַדְתָּ   | נִזְעַקְתָּ  | נִשְׁמַעְתָּ  | נִבְּשַׁתָּ   |
| 2. f.                  | נִקְטַלְתְּ         | נִעְמַדְתְּ   | נִזְעַקְתְּ  | נִשְׁמַעְתְּ  | נִבְּשַׁתְּ   |
| 1. c.                  | נִקְטַלְתִּי        | נִעְמַדְתִּי  | נִזְעַקְתִּי | נִשְׁמַעְתִּי | נִבְּשַׁתִּי  |
| <i>Pl.</i> 3. c.       | נִקְטְלוּ           | נִעְמְדוּ     | נִזְעַקוּ    | נִשְׁמְעוּ    | נִבְּשׁוּ     |
| 2. m.                  | נִקְטַלְתֶּם        | נִעְמַדְתֶּם  | נִזְעַקְתֶּם | נִשְׁמַעְתֶּם | נִבְּשַׁתֶּם  |
| 2. f.                  | נִקְטַלְתֶּן        | נִעְמַדְתֶּן  | נִזְעַקְתֶּן | נִשְׁמַעְתֶּן | נִבְּשַׁתֶּן  |
| 1. c.                  | נִקְטַלְנוּ         | נִעְמַדְנוּ   | נִזְעַקְנוּ  | נִשְׁמַעְנוּ  | נִבְּשַׁנּוּ  |
| <i>Inf. absolute</i>   | הִקְטַל             | הִעְמַד       | הִזְעַק      | הִשְׁמַע      | הִבְּשׁ       |
| <i>construct</i>       | הִקְטִיל            | הִעְמִיד      | הִזְעִק      | הִשְׁמַע      | הִבְּשׁ       |
| <i>Imp. Sg.</i> m.     | הִקְטִיל            | הִעְמִיד      | הִזְעִק      | הִשְׁמַע      | הִבְּשׁ       |
| f.                     | הִקְטִילִי          | הִעְמִידִי    | הִזְעִקִי    | הִשְׁמַעִי    | הִבְּשִׁי     |
| <i>Pl. m.</i>          | הִקְטִילוּ          | הִעְמִידוּ    | הִזְעִקוּ    | הִשְׁמַעוּ    | הִבְּשׁוּ     |
| f.                     | הִקְטִילְנָה        | הִעְמִידְנָה  | הִזְעִקְנָה  | הִשְׁמַעְנָה  | הִבְּשִׁנָּה  |
| <i>Impf. Sg.</i> 3. m. | יִקְטַל             | יִעְמַד       | יִזְעַק      | יִשְׁמַע      | יִבְּשׁ       |
| 3. f.                  | תִּקְטַל            | תִּעְמַד      | תִּזְעַק     | תִּשְׁמַע     | תִּבְּשׁ      |
| 2. m.                  | תִּקְטַל            | תִּעְמַד      | תִּזְעַק     | תִּשְׁמַע     | תִּבְּשׁ      |
| 2. f.                  | תִּקְטַלִּי         | תִּעְמַדִּי   | תִּזְעַקִּי  | תִּשְׁמַעִי   | תִּבְּשִׁי    |
| 1. c.                  | אִקְטַל             | אִעְמַד       | אִזְעַק      | אִשְׁמַע      | אִבְּשׁ       |
| <i>Pl.</i> 3. m.       | יִקְטְלוּ           | יִעְמְדוּ     | יִזְעַקוּ    | יִשְׁמְעוּ    | יִבְּשׁוּ     |
| 3. f.                  | תִּקְטִלְנָה        | תִּעְמִידְנָה | תִּזְעַקְנָה | תִּשְׁמַעְנָה | תִּבְּשִׁנָּה |
| 2. m.                  | תִּקְטְלוּ          | תִּעְמְדוּ    | תִּזְעַקוּ   | תִּשְׁמְעוּ   | תִּבְּשׁוּ    |
| 2. f.                  | תִּקְטִלְנָה        | תִּעְמִידְנָה | תִּזְעַקְנָה | תִּשְׁמַעְנָה | תִּבְּשִׁנָּה |
| 1. c.                  | נִקְטַל             | נִעְמַד       | נִזְעַק      | נִשְׁמַע      | נִבְּשׁ       |
| <i>Ptc.</i>            | נִקְטֵל             | נִעְמֵד       | נִזְעַק      | נִשְׁמַע      | נִבְּשׁ       |

## COMPARATIVE PARADIGMS: NIPHAL.

| "ע"ע        | "א init. | "י init.     | "י med.      | "י med.  | "א final.   | "ה final.  |
|-------------|----------|--------------|--------------|----------|-------------|------------|
| נָסַב       | נֶאֱכַל  | נִשְׁבַּ     | נָקוּם       | נָבוֹן   | נִמְצָא     | נִגְלָה    |
| נִסְבָּה    |          | נִשְׁבָּה    | נִקְוָה      |          | נִמְצָאָה   | נִגְלָתָה  |
| נִסְבּוֹת   | as       | נִשְׁבָּת    | נִקְוֹמוֹת   | as       | נִמְצָאֹת   | נִגְלִית   |
| נִסְבּוֹת   | I gutt.  | נִשְׁבָּת    | נִקְוֹמוֹת   | "י med.  | נִמְצָאֹת   | נִגְלִית   |
| נִסְבּוֹתֵי | through- | נִשְׁבָּתִי  | נִקְוֹמוֹתִי | through- | נִמְצָאֹתִי | נִגְלִיתִי |
| נִסְבּוּ    | out.     | נִשְׁבּוּ    | נִקְוּמוּ    | out.     | נִמְצָאוּ   | נִגְלוּ    |
| נִסְבּוֹתָם |          | נִשְׁבָּתָם  | נִקְוֹמוֹתָם |          | נִמְצָאָתָם | נִגְלִיתָם |
| נִסְבּוֹתָן |          | נִשְׁבָּתָן  | נִקְוֹמוֹתָן |          | נִמְצָאָתָן | נִגְלִיתָן |
| נִסְבּוֹנוּ |          | נִשְׁבָּנוּ  | נִקְוֹמוֹנוּ |          | נִמְצָאָנוּ | נִגְלִינוּ |
|             |          |              |              |          |             |            |
| הִסָּב      | הֵאֱכַל  | הִנְשָׁב     | הִקוּם       | הִבוֹן   | הִמְצָא     | הִגְלָה    |
| הִסָּב      | הֵאֱכַל  | הִנְשָׁב     | הִקוּם       | הִבוֹן   | הִמְצָא     | הִגְלָה    |
| הִסָּב      | הֵאֱכַל  | הִנְשָׁב     | הִקוּם       | הִבוֹן   | הִמְצָא     | הִגְלָה    |
| הִסָּבִי    |          | הִנְשָׁבִי   | הִקוּמִי     |          | הִמְצָאִי   | הִגְלִי    |
| הִסָּבוּ    |          | הִנְשָׁבוּ   | הִקוּמוּ     |          | הִמְצָאוּ   | הִגְלוּ    |
| הִסָּבֵינָה |          | הִנְשָׁבֵנָה | הִקְמוּנָה   |          | הִמְצָאֵנָה | הִגְלֵינָה |
|             |          |              |              |          |             |            |
| יִסָּב      | יֵאֱכַל  | יִנְשָׁב     | יִקוּם       | יִבוֹן   | יִמְצָא     | יִגְלָה    |
| יִסָּב      |          | יִנְשָׁב     | יִקוּם       |          | יִמְצָא     | יִגְלָה    |
| יִסָּב      |          | יִנְשָׁב     | יִקוּם       |          | יִמְצָא     | יִגְלָה    |
| יִסָּבִי    |          | יִנְשָׁבִי   | יִקְוִמִי    |          | יִמְצָאִי   | יִגְלִי    |
| יִסָּבוּ    |          | יִנְשָׁבוּ   | יִקְוּמוּ    |          | יִמְצָאוּ   | יִגְלוּ    |
| יִסָּבֵינָה |          | יִנְשָׁבֵנָה | יִקְמוּנָה   |          | יִמְצָאֵנָה | יִגְלֵינָה |
| יִסָּבוּ    |          | יִנְשָׁבוּ   | יִקְוּמוּ    |          | יִמְצָאוּ   | יִגְלוּ    |
| יִסָּבֵינָה |          | יִנְשָׁבֵנָה | יִקְמוּנָה   |          | יִמְצָאֵנָה | יִגְלֵינָה |
| יִסָּב      |          | יִנְשָׁב     | יִקוּם       |          | יִמְצָא     | יִגְלָה    |
|             |          |              |              |          |             |            |
| נָסַב       | נֶאֱכַל  | נִשְׁבַּ     | נָקוּם       | נָבוֹן   | נִמְצָא     | נִגְלָה    |

## COMPARATIVE PARADIGMS : PIEL.

|                        | <i>Strong Verb.</i> | <i>1 gutt.</i>  | <i>2 gutt.</i> | <i>3 gutt.</i> | <i>"n init.</i> |
|------------------------|---------------------|-----------------|----------------|----------------|-----------------|
| <i>Perf. Sg. 3. m.</i> | קָטַל               | עָמַד           | בָּרַךְ        | שָׁמַע         | נָגַשׁ          |
| 3. f.                  | קָטְלָהּ            |                 | בָּרְכָהּ      | שָׁמְעָהּ      |                 |
| 2. m.                  | קָטַלְתָּ           | <i>as</i>       | בָּרַכְתָּ     | שָׁמַעְתָּ     | <i>as</i>       |
| 2. f.                  | קָטַלְתְּ           | <i>Strong</i>   | בָּרַכְתְּ     | שָׁמַעְתְּ     | <i>Strong</i>   |
| 1. c.                  | קָטַלְתִּי          | <i>Verb</i>     | בָּרַכְתִּי    | שָׁמַעְתִּי    | <i>Verb</i>     |
| <i>Pl. 3. c.</i>       | קָטְלוּ             | <i>through-</i> | בָּרְכוּ       | שָׁמְעוּ       | <i>through-</i> |
| 2. m.                  | קָטַלְתֶּם          | <i>out.</i>     | בָּרַכְתֶּם    | שָׁמַעְתֶּם    | <i>out.</i>     |
| 2. f.                  | קָטַלְתֶּן          |                 | בָּרַכְתֶּן    | שָׁמַעְתֶּן    |                 |
| 1. c.                  | קָטַלְנוּ           |                 | בָּרַכְנוּ     | שָׁמַעְנוּ     |                 |
| <i>Inf. absolute</i>   | קָטַל               | עָמַד           | בָּרוּךְ       | שָׁמַע         | נָגַשׁ          |
| <i>construct</i>       | קָטַל               | עָמַד           | בָּרַךְ        | שָׁמַע         | נָגַשׁ          |
| <i>Imp. Sg. m.</i>     | קָטַל               | עָמַד           | בָּרַךְ        | שָׁמַע         | נָגַשׁ          |
| f.                     | קָטְלִי             |                 | בָּרְכִי       | שָׁמְעִי       |                 |
| <i>Pl. m.</i>          | קָטְלוּ             |                 | בָּרְכוּ       | שָׁמְעוּ       |                 |
| f.                     | קָטְלֶנָּה          |                 | בָּרְכֶנָּה    | שָׁמְעֶנָּה    |                 |
| <i>Impf. Sg. 3. m.</i> | יִקְטַל             | יַעֲמֹד         | יִבְרַךְ       | יִשְׁמַע       | יִנָּגֵשׁ       |
| 3. f.                  | תִּקְטַל            |                 | תִּבְרַךְ      | תִּשְׁמַע      |                 |
| 2. m.                  | תִּקְטַל            |                 | תִּבְרַךְ      | תִּשְׁמַע      |                 |
| 2. f.                  | תִּקְטְלִי          |                 | תִּבְרְכִי     | תִּשְׁמְעִי    |                 |
| 1. c.                  | אִקְטַל             |                 | אִבְרַךְ       | אִשְׁמַע       |                 |
| <i>Pl. 3. m.</i>       | יִקְטְלוּ           |                 | יִבְרְכוּ      | יִשְׁמְעוּ     |                 |
| 3. f.                  | תִּקְטְלֶנָּה       |                 | תִּבְרְכֶנָּה  | תִּשְׁמַעֶנָּה |                 |
| 2. m.                  | תִּקְטְלוּ          |                 | תִּבְרְכוּ     | תִּשְׁמְעוּ    |                 |
| 2. f.                  | תִּקְטְלֶנָּה       |                 | תִּבְרְכֶנָּה  | תִּשְׁמַעֶנָּה |                 |
| 1. c.                  | נִקְטַל             |                 | נִבְרַךְ       | נִשְׁמַע       |                 |
| <i>Ptc.</i>            | מִקְטַל             | מַעֲמֹד         | מִבְרַךְ       | מִשְׁמַע       | מִנָּגֵשׁ       |

## COMPARATIVE PARADIGMS: PIEL (PILEL).

| "עע           | "א init. | "י or "ו init. | "ו med. | "י med.       | "א final. | "ה final.                  |
|---------------|----------|----------------|---------|---------------|-----------|----------------------------|
| סוֹבֵב        | אֵכֵל    | יֹשֵׁב         | יֹטֵב   | קוֹמֵם        | בוֹגֵן    | מִצָּא גֹלֶה               |
| סוֹבֵבָה      |          |                |         | קוֹמָמָה      |           | מִצָּאָה גֹּלְתָה          |
| סוֹבְבֶתָּ    |          | as             |         | קוֹמָמָתָּ    | as        | מִצָּאָתָּ גֹלִיתָּ        |
| סוֹבְבֶתָּ    |          | Strong         |         | קוֹמָמָתָּ    | "ו med.   | מִצָּאָתָּ גֹלִיתָּ        |
| סוֹבְבֵתִי    |          | Verb           |         | קוֹמָמָתִי    | through-  | מִצָּאָתִי גֹלִיתִי        |
| סוֹבְבוּ      |          | through-       |         | קוֹמָמוּ      | out.      | מִצָּאוּ גִּלּוּ           |
| סוֹבְבָתֶם    |          | out.           |         | קוֹמָמָתֶם    |           | מִצָּאָתֶם גִּלִּיתֶם      |
| סוֹבְבָתֶן    |          |                |         | קוֹמָמָתֶן    |           | מִצָּאָתֶן גִּלִּיתֶן      |
| סוֹבְבֵנוּ    |          |                |         | קוֹמָמָנוּ    |           | מִצָּאָנוּ גִּלִּינוּ      |
|               | אֵכֵל    |                |         |               |           | מִצָּא גֹלֶה               |
| סוֹבֵב        | אֵכֵל    | יֹשֵׁב         | יֹטֵב   | קוֹמֵם        | בוֹגֵן    | מִצָּא גֹּלֶת              |
| סוֹבֵב        | אֵכֵל    | יֹשֵׁב         | יֹטֵב   | קוֹמֵם        | בוֹגֵן    | מִצָּא גֹּלֶה              |
| סוֹבְבִי      |          |                |         | קוֹמָמִי      |           | מִצָּאִי גֹלִי             |
| סוֹבְבוּ      |          |                |         | קוֹמָמוּ      |           | מִצָּאוּ גִּלּוּ           |
| סוֹבְבָנָה    |          |                |         | קוֹמָמָנָה    |           | מִצָּאָנָה גִּלְיָנָה      |
| יְסוֹבֵב      | יֵאֵכֵל  | יֵיֹשֵׁב       | יֵיֹטֵב | יְקוֹמֵם      | יְבוֹגֵן  | יְמִצָּא יְגֹלֶה           |
| תְּסוֹבֵב     |          |                |         | תְּקוֹמֵם     |           | תְּמִצָּא תְּגֹלֶה         |
| תְּסוֹבֵב     |          |                |         | תְּקוֹמֵם     |           | תְּמִצָּא תְּגֹלֶה         |
| תְּסוֹבְבִי   |          |                |         | תְּקוֹמָמִי   |           | תְּמִצָּאִי תְּגֹלִי       |
| אֲסוֹבֵב      |          |                |         | אֲקוֹמֵם      |           | אֲמִצָּא אֲגֹלֶה           |
| יְסוֹבְבוּ    |          |                |         | יְקוֹמָמוּ    |           | יְמִצָּאוּ יְגִלּוּ        |
| תְּסוֹבְבָנָה |          |                |         | תְּקוֹמָמָנָה |           | תְּמִצָּאָנָה תְּגִלְיָנָה |
| תְּסוֹבְבוּ   |          |                |         | תְּקוֹמָמוּ   |           | תְּמִצָּאוּ תְּגִלּוּ      |
| תְּסוֹבְבָנָה |          |                |         | תְּקוֹמָמָנָה |           | תְּמִצָּאָנָה תְּגִלְיָנָה |
| נְסוֹבֵב      |          |                |         | נְקוֹמֵם      |           | נְמִצָּא נְגֹלֶה           |
| מְסוֹבֵב      | מֵאֵכֵל  | מֵיֹשֵׁב       | מֵיֹטֵב | מְקוֹמֵם      | מְבוֹגֵן  | מְמִצָּא מְגֹלֶה           |



## COMPARATIVE PARADIGMS : PUAL.

|                        | <i>Strong Verb.</i> | 1 gutt.  | 2 gutt.     | 3 gutt.     | " <i>init.</i> |
|------------------------|---------------------|----------|-------------|-------------|----------------|
| <i>Perf. Sg.</i> 3. m. | קָטַל               | עָמַד    | בָּרַךְ     | שָׁמַע      | נָגַשׁ         |
| 3. f.                  | קָטְלָהּ            |          | בָּרְכָהּ   | שָׁמְעָהּ   |                |
| 2. m.                  | קָטַלְתָּ           | as       | בָּרַכְתָּ  | שָׁמַעְתָּ  | as             |
| 2. f.                  | קָטַלְתְּ           | Strong   | בָּרַכְתְּ  | שָׁמַעְתְּ  | Strong         |
| 1. c.                  | קָטַלְתִּי          | Verb     | בָּרַכְתִּי | שָׁמַעְתִּי | Verb           |
| <i>Pl.</i> 3. c.       | קָטְלוּ             | through- | בָּרְכוּ    | שָׁמְעוּ    | through-       |
| 2. m.                  | קָטַלְתֶּם          | out.     | בָּרַכְתֶּם | שָׁמַעְתֶּם | out.           |
| 2. f.                  | קָטַלְתֶּן          |          | בָּרַכְתֶּן | שָׁמַעְתֶּן |                |
| 1. c.                  | קָטַלְנוּ           |          | בָּרַכְנוּ  | שָׁמַעְנוּ  |                |
| <i>Inf. absolute</i>   | קָטַל               | עָמַד    |             |             | נָגַשׁ         |
| <i>construct</i>       | קָטַל               | עָמַד    | בָּרַךְ     | שָׁמַע      | נָגַשׁ         |

Imperatives not used.

|                        |               |         |               |                |           |
|------------------------|---------------|---------|---------------|----------------|-----------|
| <i>Impf. Sg.</i> 3. m. | יִקְטֹל       | יַעֲמֹד | יִבְרֹךְ      | יִשְׁמַע       | יִנָּגֵשׁ |
| 3. f.                  | תִּקְטֹל      |         | תִּבְרֹךְ     | תִּשְׁמַע      |           |
| 2. m.                  | תִּקְטֹל      |         | תִּבְרֹךְ     | תִּשְׁמַע      |           |
| 2. f.                  | תִּקְטֹלִי    |         | תִּבְרְכִי    | תִּשְׁמְעִי    |           |
| 1. c.                  | אֶקְטֹל       |         | אֶבְרֹךְ      | אֶשְׁמַע       |           |
| <i>Pl.</i> 3. m.       | יִקְטְלוּ     |         | יִבְרְכוּ     | יִשְׁמְעוּ     |           |
| 3. f.                  | תִּקְטֹלְנָהּ |         | תִּבְרְכֶנָּה | תִּשְׁמַעְנָהּ |           |
| 2. m.                  | תִּקְטְלוּ    |         | תִּבְרְכוּ    | תִּשְׁמְעוּ    |           |
| 2. f.                  | תִּקְטֹלְנָה  |         | תִּבְרְכֶנָּה | תִּשְׁמַעְנָה  |           |
| 1. c.                  | נִקְטֹל       |         | נִבְרֹךְ      | נִשְׁמַע       |           |
| <i>Ptc.</i>            | מִקְטֹל       | מַעֲמֹד | מִבְרֹךְ      | מִשְׁמַע       | מִנָּגֵשׁ |

## COMPARATIVE PARADIGMS: PUAL (PULAL).

| "ע" "א init. "ו or "י init. "ו med. "י med. "א final. "ה final. |  |        |            |                                   |            |              |
|---|--|--------|------------|-----------------------------------|------------|--------------|
| סֹבֵב   | אֵכֶל                                    | יֹשֵׁב | קוֹמִים    | בוֹנִין                           | מִצָּא     | גִּלְהָה     |
| סֹבְבָה   | as<br>Strong<br>Verb<br>through-<br>out. |        | קוֹמָמָה   | as<br>"ו med.<br>through-<br>out. | מִצָּאָה   | גִּלְתָּה    |
| סֹבְבָת   |  |        | קוֹמָמָת   |                                   | מִצָּאָת   | גִּלְתִּית   |
| סֹבְבָת   |  |        | קוֹמָמָת   |                                   | מִצָּאָת   | גִּלְתִּית   |
| סֹבְבָתִי   |  |        | קוֹמָמָתִי |                                   | מִצָּאָתִי | גִּלְתִּיתִי |
| סֹבְבוּ   |  |        | קוֹמְמוּ   |                                   | מִצָּאוּ   | גִּלּוּ      |
| סֹבְבָתֶם   |  |        | קוֹמְמָתֶם |                                   |            | גִּלְתֶּם    |
| סֹבְבָתָן   |  |        | קוֹמְמָתָן |                                   |            | גִּלְתֶּן    |
| סֹבְבָנוּ   |  |        | קוֹמְמָנוּ |                                   |            | גִּלְיָנוּ   |
|   | אֵכֶל                                    |        |            |                                   |            | גִּלְהָה     |
| סֹבֵב   | אֵכֶל                                    | יֹשֵׁב | קוֹמִים    | בוֹנִין                           | מִצָּא     | גִּלְתָּ     |

Imperatives not used.

|                |         |          |                |           |               |             |
|----------------|---------|----------|----------------|-----------|---------------|-------------|
| יִסֹּבֵב       | יֵאֵכֶל | יֵיֹשֵׁב | יִקוּמִים      | יִבֹּנִין | יִמְצָא       | יִגְלֶה     |
| תִּסֹּבֵב      |         |          | תִּקוּמִים     |           | תִּמְצָא      | תִּגְלֶה    |
| תִּסֹּבֵב      |         |          | תִּקוּמִים     |           | תִּמְצָא      | תִּגְלֶה    |
| תִּסֹּבְבִי    |         |          | תִּקוּמִמִּי   |           | תִּמְצָאִי    | תִּגְלִי    |
| אִסֹּבֵב       |         |          | אִקוּמִים      |           | אִמְצָא       | אִגְלֶה     |
| יִסֹּבְבוּ     |         |          | יִקוּמּוּ      |           | יִמְצָאוּ     | יִגְלוּ     |
| תִּסֹּבְבֶנָּה |         |          | תִּקוּמְמֶנָּה |           | תִּמְצָאֶנָּה | תִּגְלֶינָה |
| תִּסֹּבְבוּ    |         |          | תִּקוּמְמוּ    |           | תִּמְצָאוּ    | תִּגְלוּ    |
| תִּסֹּבְבֶנָּה |         |          | תִּקוּמְמֶנָּה |           | תִּמְצָאֶנָּה | תִּגְלֶינָה |
| נִסֹּבֵב       |         |          | נִקוּמִים      |           | נִמְצָא       | נִגְלֶה     |
| מִסֹּבֵב       | מֵאֵכֶל | מֵיֹשֵׁב | מִקוּמִים      | מִבוֹנִין | מִמְצָא       | מִגְלֶה     |

## COMPARATIVE PARADIGMS : HIPHIL.

|                        | <i>Strong Verb.</i> | <i>1 gutt.</i> | <i>2 gutt.</i>  | <i>3 gutt.</i> | <i>"n init.</i> |
|------------------------|---------------------|----------------|-----------------|----------------|-----------------|
| <i>Perf. Sg. 3. m.</i> | הִקְטִיל            | הִעֲמִיד       | הִזְעִיק        | הִשְׁמִיעַ     | הִגִּישׁ        |
| 3. <i>f.</i>           | הִקְטִילָהּ         | הִעֲמִידָהּ    |                 | הִשְׁמִיעָהּ   | הִגִּישָׁהּ     |
| 2. <i>m.</i>           | הִקְטִילְתָּ        | הִעֲמַדְתָּ    | <i>as</i>       | הִשְׁמַעְתָּ   | הִגִּשְׁתָּ     |
| 2. <i>f.</i>           | הִקְטִילְתְּ        | הִעֲמַדְתְּ    | <i>Strong</i>   | הִשְׁמַעְתְּ   | הִגִּשְׁתְּ     |
| 1. <i>c.</i>           | הִקְטִילְתִּי       | הִעֲמַדְתִּי   | <i>Verb</i>     | הִשְׁמַעְתִּי  | הִגִּשְׁתִּי    |
| <i>Pl. 3. c.</i>       | הִקְטִילוּ          | הִעֲמִידוּ     | <i>through-</i> | הִשְׁמִיעוּ    | הִגִּישוּ       |
| 2. <i>m.</i>           | הִקְטִילְתֶּם       | הִעֲמַדְתֶּם   | <i>out.</i>     | הִשְׁמַעְתֶּם  | הִגִּשְׁתֶּם    |
| 2. <i>f.</i>           | הִקְטִילְתֶּן       | הִעֲמַדְתֶּן   |                 | הִשְׁמַעְתֶּן  | הִגִּשְׁתֶּן    |
| 1. <i>c.</i>           | הִקְטִילְנוּ        | הִעֲמַדְנוּ    |                 | הִשְׁמַעְנוּ   | הִגִּשְׁנוּ     |
| <i>Inf. absolute</i>   | הִקְטִיל            | הִעֲמִיד       | הִזְעִיק        |                |                 |
| <i>construct</i>       | הִקְטִיל            | הִעֲמִיד       | הִזְעִיק        | הִשְׁמִיעַ     | הִגִּישׁ        |
| <i>Imp. Sg. m.</i>     | הִקְטִל             | הִעֲמִד        | הִזְעַק         | הִשְׁמַע       | הִגִּשׁ         |
| <i>f.</i>              | הִקְטִילִי          | הִעֲמִידִי     |                 | הִשְׁמַעִי     | הִגִּישִׁי      |
| <i>Pl. m.</i>          | הִקְטִילוּ          | הִעֲמִידוּ     |                 | הִשְׁמַעוּ     | הִגִּישוּ       |
| <i>f.</i>              | הִקְטִילְנָה        | הִעֲמִידְנָה   |                 | הִשְׁמַעְנָה   | הִגִּישְׁנָה    |
| <i>Impf. Sg. 3. m.</i> | יִקְטִיל            | יַעֲמִיד       | יִזְעִיק        | יִשְׁמִיעַ     | יִגִּישׁ        |
| 3. <i>f.</i>           | תִּקְטִיל           | תַּעֲמִיד      |                 | תִּשְׁמִיעַ    | תִּגִּישׁ       |
| 2. <i>m.</i>           | תִּקְטִיל           | תַּעֲמִיד      |                 | תִּשְׁמִיעַ    | תִּגִּישׁ       |
| 2. <i>f.</i>           | תִּקְטִילִי         | תַּעֲמִידִי    |                 | תִּשְׁמַעִי    | תִּגִּישִׁי     |
| 1. <i>c.</i>           | אִקְטִיל            | אַעֲמִיד       |                 | אִשְׁמִיעַ     | אִגִּישׁ        |
| <i>Pl. 3. m.</i>       | יִקְטִילוּ          | יַעֲמִידוּ     |                 | יִשְׁמַעוּ     | יִגִּישוּ       |
| 3. <i>f.</i>           | תִּקְטִילְנָה       | תַּעֲמִידְנָה  |                 | תִּשְׁמַעְנָה  | תִּגִּישְׁנָה   |
| 2. <i>m.</i>           | תִּקְטִילוּ         | תַּעֲמִידוּ    |                 | תִּשְׁמַעוּ    | תִּגִּישוּ      |
| 2. <i>f.</i>           | תִּקְטִילְנָה       | תַּעֲמִידְנָה  |                 | תִּשְׁמַעְנָה  | תִּגִּישְׁנָה   |
| 1. <i>c.</i>           | נִקְטִיל            | נַעֲמִיד       |                 | נִשְׁמִיעַ     | נִגִּישׁ        |
| <i>Ptc.</i>            | מִקְטִיל            | מַעֲמִיד       | מִזְעִיק        | מִשְׁמִיעַ     | מִגִּישׁ        |

## COMPARATIVE PARADIGMS: HIPHIL.

| "עע                      | "א init.  | "י or "ו init. | "ו med.      | "י med.      | "א final.  | "ה final.     |
|--------------------------|-----------|----------------|--------------|--------------|------------|---------------|
| הִסְבֵּה                 | הִאָּכִיל | הוֹשִׁיב       | הִיטִיב      | הִקִּים      | הִמְצִיא   | הִגְלָה       |
| הִסְבָּה                 |           | הוֹשִׁיבָה     | הִיטִיבָה    | הִקִּימָה    | הִמְצִיאָה | הִגְלָתָהּ    |
| הִסְבּוֹת                | as        | הוֹשִׁיבָת     | הִיטִיבָת    | הִקִּימוֹת   | as         | הִמְצִיאָת    |
| הִסְבּוֹת                | I gutt.   | הוֹשִׁיבָת     | הִיטִיבָת    | הִקִּימוֹת   | "ו med.    | הִמְצִיאָת    |
| הִסְבּוֹתִי              | through-  | הוֹשִׁיבָתִי   | הִיטִיבָתִי  | הִקִּימוֹתִי | through-   | הִמְצִיאָתִי  |
| הִסְבּוֹ                 | out.      | הוֹשִׁיבוּ     | הִיטִיבוּ    | הִקִּימוּ    | out.       | הִמְצִיאוּ    |
| הִסְבּוֹתָם              |           | הוֹשִׁיבָתָם   | הִיטִיבָתָם  | הִקִּימוֹתָם |            | הִמְצִיאָתָם  |
| הִסְבּוֹתָן              |           | הוֹשִׁיבָתָן   | הִיטִיבָתָן  | הִקִּימוֹתָן |            | הִמְצִיאָתָן  |
| הִסְבּוֹנוּ              |           | הוֹשִׁיבָנוּ   | הִיטִיבָנוּ  | הִקִּימוֹנוּ |            | הִמְצִיאָנוּ  |
|                          |           | הוֹשִׁיב       | הִיטִיב      | הִקִּים      |            | הִמְצִיא      |
| הִסְבֵּה                 | הִאָּכִיל | הוֹשִׁיב       | הִיטִיב      | הִקִּים      | הִבִּין    | הִמְצִיא      |
|                          |           | הוֹשִׁיב       | הִיטִיב      | הִקִּים      |            | הִמְצִיא      |
| הִסְבֵּה                 | הִאָּכִיל | הוֹשִׁיב       | הִיטִיב      | הִקִּים      | הִבִּין    | הִמְצִיא      |
| הִסְבִּי                 |           | הוֹשִׁיבִי     | הִיטִיבִי    | הִקִּימִי    |            | הִמְצִיאִי    |
| הִסְבּוֹ                 |           | הוֹשִׁיבוּ     | הִיטִיבוּ    | הִקִּימוּ    |            | הִמְצִיאוּ    |
| הִסְבִּינָה              |           | הוֹשִׁיבָנָה   | הִיטִיבָנָה  | הִקִּמָּנָה  |            | הִמְצִיאָנָה  |
| יִסְבֵּה, יִסְבֵּה, etc. | יִאָּכִיל | יִוֹשִׁיב      | יִיטִיב      | יִקִּים      | יִבִּין    | יִמְצִיא      |
| תִּסְבֵּה                |           | תִּוֹשִׁיב     | תִּיטִיב     | תִּקִּים     |            | תִּמְצִיא     |
| תִּסְבֵּה                |           | תִּוֹשִׁיב     | תִּיטִיב     | תִּקִּים     |            | תִּמְצִיא     |
| תִּסְבִּי                |           | תִּוֹשִׁיבִי   | תִּיטִיבִי   | תִּקִּימִי   |            | תִּמְצִיאִי   |
| אִסְבֵּה                 |           | אִוֹשִׁיב      | אִיטִיב      | אִקִּים      |            | אִמְצִיא      |
| יִסְבּוֹ                 |           | יִוֹשִׁיבוּ    | יִיטִיבוּ    | יִקִּימוּ    |            | יִמְצִיאוּ    |
| תִּסְבִּינָה             |           | תִּוֹשִׁיבָנָה | תִּיטִיבָנָה | תִּקִּמָּנָה |            | תִּמְצִיאָנָה |
| תִּסְבּוֹ                |           | תִּוֹשִׁיבוּ   | תִּיטִיבוּ   | תִּקִּימוּ   |            | תִּמְצִיאוּ   |
| תִּסְבִּינָה             |           | תִּוֹשִׁיבָנָה | תִּיטִיבָנָה | תִּקִּמָּנָה |            | תִּמְצִיאָנָה |
| נִסְבֵּה                 |           | נִוֹשִׁיב      | נִיטִיב      | נִקִּים      |            | נִמְצִיא      |
| מִסְבֵּה                 | מִאָּכִיל | מִוֹשִׁיב      | מִיטִיב      | מִקִּים      | מִבִּין    | מִמְצִיא      |

## COMPARATIVE PARADIGMS: HOPHAL.

|                        | Strong Verb.  | 1 gutt.       | 2 gutt.      | 3 gutt.       | "נ" init.     |
|------------------------|---------------|---------------|--------------|---------------|---------------|
| <i>Perf. Sg.</i> 3. m. | הִקְטִיל      | הִעֲמִיד      | הִזְעֵק      | הִשְׁמַע      | הִנִּישׁ      |
| 3. f.                  | הִקְטִילָהּ   | הִעֲמִידָהּ   | הִזְעֵקָהּ   | הִשְׁמַעָהּ   | הִנִּישָׁהּ   |
| 2. m.                  | הִקְטִילְתָּ  | הִעֲמִידְתָּ  | הִזְעֵקְתָּ  | הִשְׁמַעְתָּ  | הִנִּישְׁתָּ  |
| 2. f.                  | הִקְטִילְתְּ  | הִעֲמִידְתְּ  | הִזְעֵקְתְּ  | הִשְׁמַעְתְּ  | הִנִּישְׁתְּ  |
| 1. c.                  | הִקְטִילְתִּי | הִעֲמִידְתִּי | הִזְעֵקְתִּי | הִשְׁמַעְתִּי | הִנִּישְׁתִּי |
| <i>Pl.</i> 3. c.       | הִקְטִילוּ    | הִעֲמִידוּ    | הִזְעֵקוּ    | הִשְׁמַעוּ    | הִנִּישׁוּ    |
| 2. m.                  | הִקְטִילְתֶּם | הִעֲמִידְתֶּם | הִזְעֵקְתֶּם | הִשְׁמַעְתֶּם | הִנִּישְׁתֶּם |
| 2. f.                  | הִקְטִילְתֶּן | הִעֲמִידְתֶּן | הִזְעֵקְתֶּן | הִשְׁמַעְתֶּן | הִנִּישְׁתֶּן |
| 1. c.                  | הִקְטִילְנוּ  | הִעֲמִידְנוּ  | הִזְעֵקְנוּ  | הִשְׁמַעְנוּ  | הִנִּישְׁנוּ  |
| <i>Inf. absolute</i>   | הִקְטִיל      | הִעֲמִיד      | הִזְעֵק      |               | הִנִּישׁ      |
| <i>construct</i>       | הִקְטִיל      | הִעֲמִיד      | הִזְעֵק      | הִשְׁמַע      | הִנִּישׁ      |

Imperatives not used.

|                        |              |               |              |               |               |
|------------------------|--------------|---------------|--------------|---------------|---------------|
| <i>Impf. Sg.</i> 3. m. | יִקְטֹל      | יִעֲמִיד      | יִזְעֹק      | יִשְׁמַע      | יִנִּישׁ      |
| 3. f.                  | תִּקְטֹל     | תִּעֲמִיד     | תִּזְעֹק     | תִּשְׁמַע     | תִּנִּישׁ     |
| 2. m.                  | תִּקְטֹל     | תִּעֲמִיד     | תִּזְעֹק     | תִּשְׁמַע     | תִּנִּישׁ     |
| 2. f.                  | תִּקְטֹלִי   | תִּעֲמִידִי   | תִּזְעֹקִי   | תִּשְׁמַעִי   | תִּנִּישִׁי   |
| 1. c.                  | אִקְטֹל      | אִעֲמִיד      | אִזְעֹק      | אִשְׁמַע      | אִנִּישׁ      |
| <i>Pl.</i> 3. m.       | יִקְטֹלוּ    | יִעֲמִידוּ    | יִזְעֹקוּ    | יִשְׁמַעוּ    | יִנִּישׁוּ    |
| 3. f.                  | תִּקְטֹלְנָה | תִּעֲמִידְנָה | תִּזְעֹקְנָה | תִּשְׁמַעְנָה | תִּנִּישְׁנָה |
| 2. m.                  | תִּקְטֹלוּ   | תִּעֲמִידוּ   | תִּזְעֹקוּ   | תִּשְׁמַעוּ   | תִּנִּישׁוּ   |
| 2. f.                  | תִּקְטֹלְנָה | תִּעֲמִידְנָה | תִּזְעֹקְנָה | תִּשְׁמַעְנָה | תִּנִּישְׁנָה |
| 1. c.                  | נִקְטֹל      | נִעֲמִיד      | נִזְעֹק      | נִשְׁמַע      | נִנִּישׁ      |
| <i>Ptc.</i>            | מִקְטִיל     | מִעֲמִיד      | מִזְעֵק      | מִשְׁמַע      | מִנִּישׁ      |

"עע "א *init.* "י *or* "ו *init.* "ו *med.* "י *med.* "א *final* "ה *final.*

**Imperatives not used.**

|             |             |             |              |               |                             |
|-------------|-------------|-------------|--------------|---------------|-----------------------------|
| יִגְלָה     | יִמְצֵא     | יִבֵּן      | יִקָּם       | יִשָּׁב       | יֵאָכֵל יוֹסֵב, יִפֹּב etc. |
| תִּגְלָה    | תִּמְצֵא    | תִּבְנֶה    | תִּקָּם      | תִּשָּׁב      | תִּוֹסֵב                    |
| תִּגְלָה    | תִּמְצֵא    | תִּבְנֶה    | תִּקָּם      | תִּשָּׁב      | תִּוֹסֵב                    |
| תִּגְלִי    | תִּמְצֵאִי  | תִּבְנִי    | תִּקָּמִי    | תִּשְׁבִּי    | תִּוֹסְבִי                  |
| אִגְלָה     | אִמְצֵא     | אִבְנֶה     | אִקָּם       | אִשָּׁב       | אִוֹסֵב                     |
| יִגְלוּ     | יִמְצְאוּ   | יִבְנוּ     | יִקָּמוּ     | יִשְׁבוּ      | יִוֹסְבוּ                   |
| תִּגְלִינָה | תִּמְצֵאנָה | תִּבְנֶינָה | תִּקָּמֶינָה | תִּשְׁבֶּינָה | תִּוֹסְפֵינָה               |
| תִּגְלוּ    | תִּמְצְאוּ  | תִּבְנוּ    | תִּקָּמוּ    | תִּשְׁבוּ     | תִּוֹסְבוּ                  |
| תִּגְלִינָה | תִּמְצֵאנָה | תִּבְנֶינָה | תִּקָּמֶינָה | תִּשְׁבֶּינָה | תִּוֹסְפֵינָה               |
| נִגְלָה     | נִמְצֵא     | נִבְנֶה     | נִקָּם       | נִשָּׁב       | נִוֹסֵב                     |
| מִגְלָה     | מִמְצֵא     | מִיבֵן      | מִיִּקָּם    | מִיִּשָּׁב    | מִיֵּאָכֵל מִיוֹסֵב         |

## COMPARATIVE PARADIGMS : HITHPAEL.

|                        | <i>Strong Verb.</i> | <i>1 gutt.</i>  | <i>2 gutt.</i>   | <i>3 gutt.</i>   | <i>"נ init.</i> |
|------------------------|---------------------|-----------------|------------------|------------------|-----------------|
| <i>Perf. Sg.</i> 3. m. | הִתְקַטֵּל          | הִתְעַמֵּד      | הִתְבָּרַךְ      | הִתְנַלַּח       | הִתְנַגֵּשׁ     |
| 3. f.                  | הִתְקַטְּלָה        |                 | הִתְבָּרְכָה     | הִתְנַלְּחָה     |                 |
| 2. m.                  | הִתְקַטַּלְתָּ      | <i>as</i>       | הִתְבָּרַכְתָּ   | הִתְנַלַּחְתָּ   | <i>as</i>       |
| 2. f.                  | הִתְקַטַּלְתְּ      | <i>Strong</i>   | הִתְבָּרַכְתְּ   | הִתְנַלַּחְתְּ   | <i>Strong</i>   |
| 1. c.                  | הִתְקַטַּלְתִּי     | <i>Verb</i>     | הִתְבָּרַכְתִּי  | הִתְנַלַּחְתִּי  | <i>Verb</i>     |
| <i>Pl.</i> 3. c.       | הִתְקַטְּלוּ        | <i>through-</i> | הִתְבָּרְכוּ     | הִתְנַלְּחוּ     | <i>through-</i> |
| 2. m.                  | הִתְקַטַּלְתֶּם     | <i>out.</i>     | הִתְבָּרַכְתֶּם  | הִתְנַלַּחְתֶּם  | <i>out.</i>     |
| 2. f.                  | הִתְקַטַּלְתֶּן     |                 | הִתְבָּרַכְתֶּן  | הִתְנַלַּחְתֶּן  |                 |
| 1. c.                  | הִתְקַטַּלְנוּ      |                 | הִתְבָּרַכְנוּ   | הִתְנַלַּחְנוּ   |                 |
| <i>Inf. absolute</i>   |                     |                 |                  |                  |                 |
| <i>construct</i>       | הִתְקַטֵּל          | הִתְעַמֵּד      | הִתְבָּרַךְ      | הִתְנַלַּח       | הִתְנַגֵּשׁ     |
| <i>Imp. Sg.</i> m.     | הִתְקַטֵּל          | הִתְעַמֵּד      | הִתְבָּרַךְ      | הִתְנַלַּח       | הִתְנַגֵּשׁ     |
| f.                     | הִתְקַטְּלִי        |                 | הִתְבָּרְכִי     | הִתְנַלְּחִי     |                 |
| <i>Pl. m.</i>          | הִתְקַטְּלוּ        |                 | הִתְבָּרְכוּ     | הִתְנַלְּחוּ     |                 |
| f.                     | הִתְקַטְּלֶנָּה     |                 | הִתְבָּרְכֶנָּה  | הִתְנַלְּחֶנָּה  |                 |
| <i>Impf. Sg.</i> 3. m. | יִתְקַטֵּל          | יִתְעַמֵּד      | יִתְבָּרַךְ      | יִתְנַלַּח       | יִתְנַגֵּשׁ     |
| 3. f.                  | תִּתְקַטֵּל         |                 | תִּתְבָּרַךְ     | תִּתְנַלַּח      |                 |
| 2. m.                  | תִּתְקַטֵּל         |                 | תִּתְבָּרַךְ     | תִּתְנַלַּח      |                 |
| 2. f.                  | תִּתְקַטְּלִי       |                 | תִּתְבָּרְכִי    | תִּתְנַלְּחִי    |                 |
| 1. c.                  | אִתְקַטֵּל          |                 | אִתְבָּרַךְ      | אִתְנַלַּח       |                 |
| <i>Pl.</i> 3. m.       | יִתְקַטְּלוּ        |                 | יִתְבָּרְכוּ     | יִתְנַלְּחוּ     |                 |
| 3. f.                  | תִּתְקַטְּלֶנָּה    |                 | תִּתְבָּרְכֶנָּה | תִּתְנַלְּחֶנָּה |                 |
| 2. m.                  | תִּתְקַטְּלוּ       |                 | תִּתְבָּרְכוּ    | תִּתְנַלְּחוּ    |                 |
| 2. f.                  | תִּתְקַטְּלֶנָּה    |                 | תִּתְבָּרְכֶנָּה | תִּתְנַלְּחֶנָּה |                 |
| 1. c.                  | נִתְקַטֵּל          |                 | נִתְבָּרַךְ      | נִתְנַלַּח       |                 |
| <i>Ptc.</i>            | מִתְקַטֵּל          | מִתְעַמֵּד      | מִתְבָּרַךְ      | מִתְנַלַּח       | מִתְנַגֵּשׁ     |





## STRONG VERB QAL WITH SUFFIXES.

| <i>Suffixes for the</i> |                                  | 1. <i>Sg.</i><br><i>me.</i>  | 2. <i>Sg. m.</i><br><i>thee.</i> | 2. <i>Sg. f.</i><br><i>thee.</i> | 3. <i>Sg. m.</i><br><i>him.</i> | 3. <i>Sg. f.</i><br><i>her.</i> |
|-------------------------|----------------------------------|------------------------------|----------------------------------|----------------------------------|---------------------------------|---------------------------------|
| <i>Perf.</i>            | 3. <i>m.</i>                     | קָטַלְנִי                    | קָטַלְתָּךְ                      | קָטַלְתְּךָ                      | קָטַלְתָּהוּ<br>קָטַלְתָּו      | קָטַלְתָּהּ                     |
|                         | 3. <i>f.</i>                     | קָטַלְתָּנִי                 | קָטַלְתָּךְ                      | קָטַלְתְּךָ                      | קָטַלְתָּהוּ<br>קָטַלְתָּו      | קָטַלְתָּהּ                     |
|                         | 2. <i>m.</i>                     | קָטַלְתָּנִי<br>קָטַלְתָּנִי | —                                | —                                | קָטַלְתָּהוּ<br>קָטַלְתָּו      | קָטַלְתָּהּ                     |
|                         | 2. <i>f.</i>                     | קָטַלְתָּנִי                 | —                                | —                                | קָטַלְתָּהוּ<br>קָטַלְתָּו      | קָטַלְתָּהּ                     |
|                         | 1. <i>c.</i>                     | —                            | קָטַלְתָּךְ                      | קָטַלְתָּךְ                      | קָטַלְתָּו                      | קָטַלְתָּהּ                     |
|                         | <i>Pl.</i> 3. <i>c.</i>          | קָטַלְתָּנִי                 | קָטַלְתָּךְ                      | קָטַלְתָּךְ                      | קָטַלְתָּו                      | קָטַלְתָּהּ                     |
|                         | 2. <i>m.</i>                     | קָטַלְתָּנִי                 | —                                | —                                | קָטַלְתָּו                      | קָטַלְתָּהּ                     |
|                         | 1. <i>c.</i>                     | —                            | קָטַלְתָּךְ                      | קָטַלְתָּךְ                      | קָטַלְתָּו                      | קָטַלְתָּהּ                     |
|                         | <i>Inf.</i>                      | קָטַלְנִי<br>קָטַלְנִי       | קָטַלְתָּךְ<br>קָטַלְתָּךְ       | קָטַלְתָּךְ                      | קָטַלְתָּו                      | קָטַלְתָּהּ                     |
|                         | <i>Imp.</i>                      | קָטַלְנִי                    | —                                | —                                | קָטַלְתָּו                      | קָטַלְתָּהּ<br>קָטַלְתָּהּ      |
| <i>Impf.</i>            | 3. <i>m.</i>                     | יִקְטַלְנִי                  | יִקְטַלְתָּךְ                    | יִקְטַלְתָּךְ                    | יִקְטַלְתָּו                    | יִקְטַלְתָּהּ<br>יִקְטַלְתָּהּ  |
|                         | <i>With Nun<br/>epenthetic</i> } |                              | יִקְטַלְתָּךְ                    | —                                | יִקְטַלְתָּו                    | יִקְטַלְתָּהּ                   |
|                         | <i>Pl.</i> 3. <i>m.</i>          | יִקְטַלְתָּנִי               | יִקְטַלְתָּךְ                    | יִקְטַלְתָּךְ                    | יִקְטַלְתָּו                    | יִקְטַלְתָּהּ                   |
|                         | <i>Perf. Piel</i>                | קָטַלְנִי                    | קָטַלְתָּךְ                      | קָטַלְתָּךְ                      | קָטַלְתָּו                      | קָטַלְתָּהּ                     |

\* \* The Suffixes to the other Conjugations follow the  
 \* require the tone to be on the *preceding syllable*; also

## STRONG VERB QAL WITH SUFFIXES.

| 1. Pl.<br><i>us.</i> | 2. Pl. m.<br><i>you.</i> | 2. Pl. f.<br><i>you.</i> | 3. Pl. m.<br><i>them.</i> | 3. Pl. f.<br><i>them.</i> |
|----------------------|--------------------------|--------------------------|---------------------------|---------------------------|
| קָטַלְנוּ            | קָטַלְתֶּם               | קָטַלְתִּי               | קָטַלְתָּם                | קָטַלְתִּי                |
| קָטַלְתִּינוּ        | קָטַלְתֶּם               | קָטַלְתִּי               | קָטַלְתֶּם                | קָטַלְתִּי                |
| קָטַלְתִּינוּ        | —                        | —                        | קָטַלְתֶּם                | קָטַלְתִּי                |
| קָטַלְתִּינוּ        | —                        | —                        | קָטַלְתֶּם                | קָטַלְתִּי                |
| —                    | קָטַלְתֶּם               | קָטַלְתִּי               | קָטַלְתֶּם                | קָטַלְתִּי                |
| קָטַלְנוּ            | קָטַלְתֶּם               | קָטַלְתִּי               | קָטַלְתֶּם                | קָטַלְתִּי                |
| קָטַלְתִּינוּ        | —                        | —                        | קָטַלְתֶּם                | קָטַלְתִּי                |
| —                    | קָטַלְתֶּם               | קָטַלְתִּי               | קָטַלְתֶּם                | קָטַלְתִּי                |
| קָטַלְנוּ            | קָטַלְתֶּם               | קָטַלְתִּי               | קָטַלְתֶּם                | קָטַלְתִּי                |
| קָטַלְתִּינוּ        | —                        | —                        | קָטַלְתֶּם                | קָטַלְתִּי                |
| —                    | קָטַלְתֶּם               | קָטַלְתִּי               | קָטַלְתֶּם                | קָטַלְתִּי                |
| קָטַלְנוּ            | קָטַלְתֶּם               | קָטַלְתִּי               | קָטַלְתֶּם                | קָטַלְתִּי                |
| קָטַלְתִּינוּ        | —                        | —                        | קָטַלְתֶּם                | —                         |
| יָקַטְלְנוּ          | יָקַטְלְתֶּם             | יָקַטְלְתִּי             | יָקַטְלְתֶּם              | יָקַטְלְתִּי              |
| יָקַטְלְתִּינוּ      | —                        | —                        | —                         | —                         |
| יָקַטְלְנוּ          | יָקַטְלְתֶּם             | יָקַטְלְתִּי             | יָקַטְלְתֶּם              | יָקַטְלְתִּי              |
| יָקַטְלְתִּינוּ      | יָקַטְלְתֶּם             | יָקַטְלְתִּי             | יָקַטְלְתֶּם              | יָקַטְלְתִּי              |

analogy of qal. Observe that the Suffixes הוּ, נִי, נִי and  
ךְ, following a long vowel in an open syllable.

## II. NOUNS.

## ARRANGED IN SIX DECLENSIONS.

## FIRST DECLENSION: VOWELS UNCHANGEABLE.

See p. 57.

| <i>f.</i> | their, <i>m.</i> | <i>f.</i> | your, <i>m.</i> | our.      | her.       | his.       | thy, <i>f.</i> | thy, <i>m.</i> | my.     | Constr.  | Absolute. |
|-----------|------------------|-----------|-----------------|-----------|------------|------------|----------------|----------------|---------|----------|-----------|
| ִ         | אֲהֶם            | ִ         | אֲנֶכֶם         | אֲנֵנוּ   | אֲתָהּ     | אִתּוֹ     | אֲתָךְ         | אֲתָךְ         | אֲנִי   | אִתְּךָ  | אִתְּךָ   |
| ִ         | אֲהֵם            | ִ         | אֲנֵכֶם         | אֲנֵנוּ   | אֲתָהֶּ    | אִתּוֹ     | אֲתָךְ         | אֲתָךְ         | אֲנִי   | אִתְּךָ  | אִתְּךָ   |
| ִ         | צִהֵם            | ִ         | צִהֵכֶם         | צִהֵנוּ   | צִהֵתָהּ   | צִהֵתּוֹ   | צִהֵתָךְ       | צִהֵתָךְ       | צִהֵתִי | צִהֵתְךָ | צִהֵתְךָ  |
| ִ         | צִהֵתָהֶם        | ִ         | צִהֵתָכֶם       | צִהֵתָנוּ | צִהֵתָתָהּ | צִהֵתָתּוֹ | צִהֵתָתְךָ     | צִהֵתָתְךָ     | צִהֵתִי | צִהֵתְךָ | צִהֵתְךָ  |

\* \* \* The tone of Suffixes is as above in all the Declensions.

## SECOND DECLENSION: NOUNS WITH QAMETS MUTABLE.

(a) Monosyllabic<sup>1</sup>. (b) With immutable vowel in penult. (c) With immutable vowel in final syllable. (d) Qamets in both penult. and final. (e) Qamets penult., tsere final. See pp. 57, 58.

| f. | their, m.   | f. | your, m.    | our.        | her.        | his.      | thy, f.     | thy, m.     | my.      | Constr.              | Absolute.      |
|----|-------------|----|-------------|-------------|-------------|-----------|-------------|-------------|----------|----------------------|----------------|
| ִי | הֵמָּם      | ִי | הֵמָּם      | הֵמָּנוּ    | הֵמָּה      | הֵמָּן    | הֵמָּה      | הֵמָּה      | הֵמָּי   | הֵם                  | הָם blood (a). |
| ִי | הֵמָּיָם    | ִי | הֵמָּיָם    | הֵמָּינוּ   | הֵמָּיָה    | הֵמָּיו   | הֵמָּיָה    | הֵמָּיָה    | הֵמָּי   | הֵמָּי plur.         |                |
| ִי | שֹׁמְרֵם    | ִי | שֹׁמְרֵיכֶם | שֹׁמְרֵינוּ | שֹׁמְרֵיהֶם | שֹׁמְרֵיו | שֹׁמְרֵיהֶם | שֹׁמְרֵיהֶם | שֹׁמְרֵי | שֹׁמְרֵי fox (b).    |                |
| ִי | שֹׁמְרֵיכֶם | ִי | שֹׁמְרֵיכֶם | שֹׁמְרֵינוּ | שֹׁמְרֵיהֶם | שֹׁמְרֵיו | שֹׁמְרֵיהֶם | שֹׁמְרֵיהֶם | שֹׁמְרֵי | שֹׁמְרֵי plur.       |                |
| ִי | קִצְרֵם     | ִי | קִצְרֵכֶם   | קִצְרֵנוּ   | קִצְרֵהֶם   | קִצְרֵיו  | קִצְרֵיהֶם  | קִצְרֵיהֶם  | קִצְרֵי  | קִצְרֵי harvest (c). |                |
| ִי | קִצְרֵיכֶם  | ִי | קִצְרֵיכֶם  | קִצְרֵינוּ  | קִצְרֵיהֶם  | קִצְרֵיו  | קִצְרֵיהֶם  | קִצְרֵיהֶם  | קִצְרֵי  | קִצְרֵי plur.        |                |
| ִי | דְּבָרָם    | ִי | דְּבָרֵיכֶם | דְּבָרֵנוּ  | דְּבָרֵהֶם  | דְּבָרָיו | דְּבָרֵיהֶם | דְּבָרֵיהֶם | דְּבָרֵי | דְּבָרֵי word (d).   |                |
| ִי | דְּבָרֵיכֶם | ִי | דְּבָרֵיכֶם | דְּבָרֵנוּ  | דְּבָרֵיהֶם | דְּבָרֵיו | דְּבָרֵיהֶם | דְּבָרֵיהֶם | דְּבָרֵי | דְּבָרֵי plur.       |                |
| ִי | זָקֵם       | ִי | זָקֵכֶם     | זָקֵנוּ     | זָקֵהֶם     | זָקֵיו    | זָקֵהֶם     | זָקֵהֶם     | זָקֵי    | זָקֵי old man (e).   |                |
| ִי | זָקֵיכֶם    | ִי | זָקֵיכֶם    | זָקֵנוּ     | זָקֵהֶם     | זָקֵיו    | זָקֵהֶם     | זָקֵהֶם     | זָקֵי    | זָקֵי plur.          |                |

<sup>1</sup> These nouns must be distinguished from those in Declension V, 'double ayin.'

## THIRD DECLENSION: NOUNS WITH TSERE MUTABLE.

(a) Monosyllabic<sup>1</sup>.

(b) With immutable vowel in final syllable.

(c) Immutable vowel in penult.

See p. 58.

| f. | their, <i>m.</i> | f. | your, <i>m.</i> | our.      | her.      | his.      | thy, <i>f.</i> | thy, <i>m.</i> | my.       | Constr.   | Absolute.                |
|----|------------------|----|-----------------|-----------|-----------|-----------|----------------|----------------|-----------|-----------|--------------------------|
| ִי | שָׁמָּה          | ִי | שָׁמָּה         | שָׁמָּה   | שָׁמָּה   | שָׁמָּה   | שָׁמָּה        | שָׁמָּה        | שָׁמָּה   | שָׁמָּה   | שָׁמָּה (a).             |
| ִי | שָׁמָּהֶם        | ִי | שָׁמָּהֶם       | שָׁמָּהֶם | שָׁמָּהֶם | שָׁמָּהֶם | שָׁמָּהֶם      | שָׁמָּהֶם      | שָׁמָּהֶם | שָׁמָּהֶם | שָׁמָּה plur.            |
| ִי | מִלְצָה          | ִי | מִלְצָהֶם       | מִלְצָהֶם | מִלְצָהֶם | מִלְצָהֶם | מִלְצָהֶם      | מִלְצָהֶם      | מִלְצָהֶם | מִלְצָהֶם | מִלְצָה interpreter (b). |
| ִי | מִלְצָהֶם        | ִי | מִלְצָהֶם       | מִלְצָהֶם | מִלְצָהֶם | מִלְצָהֶם | מִלְצָהֶם      | מִלְצָהֶם      | מִלְצָהֶם | מִלְצָהֶם | מִלְצָה plur.            |
| ִי | אֹיֵב            | ִי | אֹיֵבֶם         | אֹיֵבֶם   | אֹיֵבֶם   | אֹיֵבֶם   | אֹיֵבֶם        | אֹיֵבֶם        | אֹיֵבֶם   | אֹיֵבֶם   | אֹיֵב enemy (c).         |
| ִי | אֹיֵבֶם          | ִי | אֹיֵבֶם         | אֹיֵבֶם   | אֹיֵבֶם   | אֹיֵבֶם   | אֹיֵבֶם        | אֹיֵבֶם        | אֹיֵבֶם   | אֹיֵבֶם   | אֹיֵב plur.              |

<sup>1</sup> These nouns must be distinguished from those in Declension V, 'double ayin.'

\* \* \* The Active Participle qal is of this Declension (c).

## FOURTH DECLENSION : SEGHOLATE NOUNS.

Developed monosyllabic forms; accent on penult. See p. 59.

| f. | their, m.   | f. | your, m.      | our.           | her.        | his.       | thy, f.     | thy, m.     | my.       | Constr.     | Absolute.             |
|----|-------------|----|---------------|----------------|-------------|------------|-------------|-------------|-----------|-------------|-----------------------|
| ִז | הֶרֶבָם     | ִז | הֶרֶבְכֶם     | הֶרֶבֶנּוּ     | הֶרֶבָהּ    | הֶרֶבּוֹ   | הֶרֶבָהּ    | הֶרֶבָךְ    | הֶרֶבִי   | הֶרֶבָהּ    | (הֶרֶבָהּ) way.       |
| ִז | הֶרֶבְיָהֶם | ִז | הֶרֶבְיָכֶם   | הֶרֶבְיָנּוּ   | הֶרֶבְיָהּ  | הֶרֶבְיָו  | הֶרֶבְיָהּ  | הֶרֶבְיָךְ  | הֶרֶבְיָי | הֶרֶבְיָהּ  | הֶרֶבְיָהֶם plur.     |
| ִז | נַעֲרָם     | ִז | נַעֲרֵכֶם     | נַעֲרֵנּוּ     | נַעֲרָהּ    | נַעֲרוֹ    | נַעֲרָהּ    | נַעֲרָךְ    | נַעֲרִי   | נַעֲרָהּ    | (נַעֲרָהּ) boy.       |
| ִז | נַעֲרֵיהֶם  | ִז | נַעֲרֵיכֶם    | נַעֲרֵינּוּ    | נַעֲרֵיהָ   | נַעֲרֵיו   | נַעֲרֵיהָ   | נַעֲרֵיךְ   | נַעֲרֵי   | נַעֲרֵיהָ   | נַעֲרֵיהֶם plur.      |
| ִז | סִפְרָם     | ִז | סִפְרֵכֶם     | סִפְרֵנּוּ     | סִפְרָהּ    | סִפְרוֹ    | סִפְרָהּ    | סִפְרָךְ    | סִפְרִי   | סִפְרָהּ    | (סִפְרָהּ) book.      |
| ִז | סִפְרֵיהֶם  | ִז | סִפְרֵיכֶם    | סִפְרֵינּוּ    | סִפְרֵיהָ   | סִפְרֵיו   | סִפְרֵיהָ   | סִפְרֵיךְ   | סִפְרֵי   | סִפְרֵיהָ   | סִפְרֵיהֶם plur.      |
| ִז | חֳדָשָׁם    | ִז | חֳדָשֵׁכֶם    | חֳדָשֵׁנּוּ    | חֳדָשָׁהּ   | חֳדָשׁוֹ   | חֳדָשָׁהּ   | חֳדָשְׁךָ   | חֳדָשִׁי  | חֳדָשָׁהּ   | (חֳדָשָׁהּ) month.    |
| ִז | חֳדָשֵׁיהֶם | ִז | חֳדָשֵׁיכֶם   | חֳדָשֵׁינּוּ   | חֳדָשֵׁיהָ  | חֳדָשֵׁיו  | חֳדָשֵׁיהָ  | חֳדָשֵׁיךְ  | חֳדָשֵׁי  | חֳדָשֵׁיהָ  | חֳדָשֵׁיהֶם plur.     |
| ִז | אֵילָם      | ִז | אֵילֵכֶם      | אֵילֵנּוּ      | אֵילָהּ     | אֵילוֹ     | אֵילָהּ     | אֵילְךָ     | אֵילִי    | אֵילָהּ     | (אֵילָהּ) ram.        |
| ִז | אֵילֵיהֶם   | ִז | אֵילֵיכֶם     | אֵילֵינּוּ     | אֵילֵיהָ    | אֵילֵיו    | אֵילֵיהָ    | אֵילֵיךָ    | אֵילֵי    | אֵילֵיהָ    | אֵילֵיהֶם plur.       |
| ִז | מוֹתָם      | ִז | מוֹתֵכֶם      | מוֹתֵנּוּ      | מוֹתָהּ     | מוֹתוֹ     | מוֹתָהּ     | מוֹתְךָ     | מוֹתִי    | מוֹתָהּ     | (מוֹתָהּ) death.      |
| ִז | מוֹתֵיהֶם   | ִז | מוֹתֵיכֶם     | מוֹתֵינּוּ     | מוֹתֵיהָ    | מוֹתֵיו    | מוֹתֵיהָ    | מוֹתֵיךָ    | מוֹתֵי    | מוֹתֵיהָ    | מוֹתֵיהֶם plur.       |
| ִז | חֲלִים      | ִז | חֲלִיכֶם      | חֲלִינּוּ      | חֲלִיָּהּ   | חֲלִיו     | חֲלִיָּהּ   | חֲלִיְךָ    | חֲלִי     | חֲלִיָּהּ   | (חֲלִיָּהּ) sickness. |
| ִז | חֲלִיָּהֶם  | ִז | חֲלִיָּיֶכֶם  | חֲלִיָּיֵנּוּ  | חֲלִיָּיהָ  | חֲלִיָּיו  | חֲלִיָּיהָ  | חֲלִיָּיךָ  | חֲלִיָּי  | חֲלִיָּיהָ  | חֲלִיָּיֶם plur.      |
| ִז | כֶּלִים     | ִז | כֶּלִיכֶם     | כֶּלִינּוּ     | כֶּלִיָּהּ  | כֶּלִיו    | כֶּלִיָּהּ  | כֶּלִיְךָ   | כֶּלִי    | כֶּלִיָּהּ  | (כֶּלִיָּהּ) vessel.  |
| ִז | כֶּלִיָּהֶם | ִז | כֶּלִיָּיֶכֶם | כֶּלִיָּיֵנּוּ | כֶּלִיָּיהָ | כֶּלִיָּיו | כֶּלִיָּיהָ | כֶּלִיָּיךָ | כֶּלִיָּי | כֶּלִיָּיהָ | כֶּלִיָּיֶם plur.     |

## FIFTH DECLENSION: NOUNS FROM DOUBLE AYIN VERBS.

Daghes forte, with suffixes and in the plural.

See p. 60.

| <i>f.</i> | their, <i>m.</i> | <i>f.</i> | your, <i>m.</i>         | our.      | her.      | his.      | thy, <i>f.</i> | thy, <i>m.</i>        | my.     | Constr. | Absolute.     |
|-----------|------------------|-----------|-------------------------|-----------|-----------|-----------|----------------|-----------------------|---------|---------|---------------|
| ִ         | סְלָם            | ִ         | סְלָמְכֶם               | סְלָמֵנוּ | סְלָמָהּ  | סְלָמֵוּ  | סְלָמֶיךָ      | סְלָמְךָ              | סְלָמִי | סֶלַל   | סֶלַל basket. |
| ִ         | סְלָמֶיךָ        | ִ         | סְלָמֶיכֶם              | סְלָמֵנוּ | סְלָמֶיהָ | סְלָמֵיוּ | סְלָמֶיךָ      | סְלָמְךָ <sup>1</sup> | סְלָמִי | סְלָלִי | סְלָלִי plur. |
| ִ         | סְלָמֶיךָ        | ִ         | סְלָמֶיכֶם <sup>2</sup> | סְלָמֵנוּ | סְלָמֶיהָ | סְלָמֵיוּ | סְלָמֶיךָ      | סְלָמְךָ <sup>1</sup> | סְלָמִי | סְלָלִי | סְלָלִי plur. |
| ִ         | סְלָמֶיךָ        | ִ         | סְלָמֶיכֶם              | סְלָמֵנוּ | סְלָמֶיהָ | סְלָמֵיוּ | סְלָמֶיךָ      | סְלָמְךָ <sup>1</sup> | סְלָמִי | סְלָלִי | סְלָלִי plur. |
| ִ         | סְלָמֶיךָ        | ִ         | סְלָמֶיכֶם              | סְלָמֵנוּ | סְלָמֶיהָ | סְלָמֵיוּ | סְלָמֶיךָ      | סְלָמְךָ <sup>1</sup> | סְלָמִי | סְלָלִי | סְלָלִי plur. |
| ִ         | סְלָמֶיךָ        | ִ         | סְלָמֶיכֶם              | סְלָמֵנוּ | סְלָמֶיהָ | סְלָמֵיוּ | סְלָמֶיךָ      | סְלָמְךָ <sup>1</sup> | סְלָמִי | סְלָלִי | סְלָלִי plur. |
| ִ         | סְלָמֶיךָ        | ִ         | סְלָמֶיכֶם              | סְלָמֵנוּ | סְלָמֶיהָ | סְלָמֵיוּ | סְלָמֶיךָ      | סְלָמְךָ <sup>1</sup> | סְלָמִי | סְלָלִי | סְלָלִי plur. |
| ִ         | סְלָמֶיךָ        | ִ         | סְלָמֶיכֶם              | סְלָמֵנוּ | סְלָמֶיהָ | סְלָמֵיוּ | סְלָמֶיךָ      | סְלָמְךָ <sup>1</sup> | סְלָמִי | סְלָלִי | סְלָלִי plur. |

<sup>1</sup> Lev. x. 13, 14.

<sup>2</sup> Ex. v. 14.

SIXTH DECLENSION: NOUNS IN ٦ — FROM LAMEDH-HE VERBS.

*See p. 60.*

| <i>f.</i> | <i>their, m.</i> | <i>f.</i> | <i>your, m.</i> | <i>our.</i> | <i>her.</i> | <i>his.</i> | <i>thy, f.</i> | <i>thy, m.</i> | <i>my.</i> | <i>Constr.</i> | <i>Absolute.</i> |
|-----------|------------------|-----------|-----------------|-------------|-------------|-------------|----------------|----------------|------------|----------------|------------------|
| —         | לָהֶם            | —         | לָכֶם           | לָנוּ       | לָהָּ       | לָהּ        | לָהּ           | לָהּ           | לִּי       | לָהּ           | לָהּ reed.       |
| —         | לָהֶם            | —         | לָכֶם           | לָנוּ       | לָהָּ       | לָהּ        | לָהּ           | לָהּ           | לִּי       | לָהּ           | לָהּ plur.       |
| —         | לָהֶם            | —         | לָכֶם           | לָנוּ       | לָהָּ       | לָהּ        | לָהּ           | לָהּ           | לִּי       | לָהּ           | לָהּ shepherd.   |
| —         | לָהֶם            | —         | לָכֶם           | לָנוּ       | לָהָּ       | לָהּ        | לָהּ           | לָהּ           | לִּי       | לָהּ           | לָהּ plur.       |
| —         | לָהֶם            | —         | לָכֶם           | לָנוּ       | לָהָּ       | לָהּ        | לָהּ           | לָהּ           | לִּי       | לָהּ           | לָהּ work.       |
| —         | לָהֶם            | —         | לָכֶם           | לָנוּ       | לָהָּ       | לָהּ        | לָהּ           | לָהּ           | לִּי       | לָהּ           | לָהּ plur.       |



See note in  
Addenda Et  
Corrigenda

# FEMININE NOUNS. See p. 61.

(The Feminines of Adjectives and Participles are of these types.)

| f. | their, m.      | f. | your, m.       | our.          | her.          | his.        | thy, f.       | thy, m.       | my.          | Constr.    | Absolute.                       |
|----|----------------|----|----------------|---------------|---------------|-------------|---------------|---------------|--------------|------------|---------------------------------|
| -  | סְגֻלָּתָם     | -  | סְגֻלָּתְכֶם   | סְגֻלָּתֵנוּ  | סְגֻלָּתָהּ   | סְגֻלָּתוֹ  | סְגֻלָּתְךָ   | סְגֻלָּתְךָ   | סְגֻלָּתִי   | סְגֻלָּת   | סְגֻלָּה <sup>1</sup> treasure. |
| -  | סְגֻלָּתֵיהֶם  | -  | סְגֻלָּתֵיכֶם  | סְגֻלָּתֵינוּ | סְגֻלָּתֶיהָ  | סְגֻלָּתוֹ  | סְגֻלָּתֶיךָ  | סְגֻלָּתֶיךָ  | סְגֻלָּוֹתִי | סְגֻלָּוֹת | סְגֻלָּוֹת <sup>1</sup> plur.   |
| -  | תּוֹרָתָם      | -  | תּוֹרָתְכֶם    | תּוֹרָתֵנוּ   | תּוֹרָתָהּ    | תּוֹרָתוֹ   | תּוֹרָתְךָ    | תּוֹרָתְךָ    | תּוֹרָתִי    | תּוֹרָת    | תּוֹרָה <sup>1</sup> law.       |
| -  | תּוֹרָתֵיהֶם   | -  | תּוֹרָתֵיכֶם   | תּוֹרָתֵנוּ   | תּוֹרָתֶיהָ   | תּוֹרָתוֹ   | תּוֹרָתֶיךָ   | תּוֹרָתֶיךָ   | תּוֹרָוֹתִי  | תּוֹרָוֹת  | תּוֹרָוֹת <sup>1</sup> plur.    |
| -  | שָׁנָתָם       | -  | שָׁנָתְכֶם     | שָׁנָתֵנוּ    | שָׁנָתָהּ     | שָׁנָתוֹ    | שָׁנָתְךָ     | שָׁנָתְךָ     | שָׁנָתִי     | שָׁנָת     | שָׁנָה <sup>2</sup> year.       |
| -  | שָׁנֹתֵיהֶם    | -  | שָׁנֹתֵיכֶם    | שָׁנֹתֵנוּ    | שָׁנֹתֶיהָ    | שָׁנֹתוֹ    | שָׁנֹתֶיךָ    | שָׁנֹתֶיךָ    | שָׁנֹתִי     | שָׁנֹת     | שָׁנֹת <sup>2</sup> plur.       |
| -  | בְּרָכָתָם     | -  | בְּרָכָתְכֶם   | בְּרָכָתֵנוּ  | בְּרָכָתָהּ   | בְּרָכָתוֹ  | בְּרָכָתְךָ   | בְּרָכָתְךָ   | בְּרָכָתִי   | בְּרָכָת   | בְּרָכָה <sup>2</sup> blessing. |
| -  | בְּרָכוֹתֵיהֶם | -  | בְּרָכוֹתֵיכֶם | בְּרָכוֹתֵנוּ | בְּרָכוֹתֶיהָ | בְּרָכוֹתוֹ | בְּרָכוֹתֶיךָ | בְּרָכוֹתֶיךָ | בְּרָכוֹתִי  | בְּרָכוֹת  | בְּרָכוֹת <sup>2</sup> plur.    |
| -  | מַלְכָּתָם     | -  | מַלְכָּתְכֶם   | מַלְכָּתֵנוּ  | מַלְכָּתָהּ   | מַלְכָּתוֹ  | מַלְכָּתְךָ   | מַלְכָּתְךָ   | מַלְכָּתִי   | מַלְכָּת   | מַלְכָּה <sup>3</sup> queen.    |
| -  | מַלְכוּתֵיהֶם  | -  | מַלְכוּתֵיכֶם  | מַלְכוּתֵנוּ  | מַלְכוּתֶיהָ  | מַלְכוּתוֹ  | מַלְכוּתֶיךָ  | מַלְכוּתֶיךָ  | מַלְכוּוֹתִי | מַלְכוּוֹת | מַלְכוּוֹת <sup>3</sup> plur.   |

FEMININE NOUNS (*continued*).

| f. | their, m.      | f. | your, m.       | our.          | her.          | his.         | thy, f.      | thy, m.      | my.         | Constr.  | Absolute.                   |
|----|----------------|----|----------------|---------------|---------------|--------------|--------------|--------------|-------------|----------|-----------------------------|
| ִי | נַעֲרָתָם      | ִי | נַעֲרָתְכֶם    | נַעֲרָתֵנוּ   | נַעֲרָתָהּ    | נַעֲרָתוֹ    | נַעֲרָתְךָ   | נַעֲרָתְךָ   | נַעֲרָתִי   | נַעֲרָת  | <sup>3</sup> נַעֲרָה girl.  |
| ִי | נַעֲרָתֵיהֶם   | ִי | נַעֲרָתֵיכֶם   | נַעֲרָתֵינוּ  | נַעֲרָתֶיהָ   | נַעֲרָתָיו   | נַעֲרָתְךָ   | נַעֲרָתְךָ   | נַעֲרָתִי   | נַעֲרָת  | נַעֲרָת plur.               |
| ִי | שִׁפְחָתָם     | ִי | שִׁפְחָתְכֶם   | שִׁפְחָתֵנוּ  | שִׁפְחָתָהּ   | שִׁפְחָתוֹ   | שִׁפְחָתְךָ  | שִׁפְחָתְךָ  | שִׁפְחָתִי  | שִׁפְחָת | שִׁפְחָה bondmaid.          |
| ִי | שִׁפְחָתֵיהֶם  | ִי | שִׁפְחָתֵיכֶם  | שִׁפְחָתֵנוּ  | שִׁפְחָתֶיהָ  | שִׁפְחָתָיו  | שִׁפְחָתְךָ  | שִׁפְחָתְךָ  | שִׁפְחָתִי  | שִׁפְחָת | שִׁפְחָה plur.              |
| ִי | חֲכָמָתָם      | ִי | חֲכָמָתְכֶם    | חֲכָמָתֵנוּ   | חֲכָמָתָהּ    | חֲכָמָתוֹ    | חֲכָמָתְךָ   | חֲכָמָתְךָ   | חֲכָמָתִי   | חֲכָמָת  | חֲכָמָה wisdom.             |
| ִי | חֲכָמָתֵיהֶם   | ִי | חֲכָמָתֵיכֶם   | חֲכָמָתֵנוּ   | חֲכָמָתֶיהָ   | חֲכָמָתָיו   | חֲכָמָתְךָ   | חֲכָמָתְךָ   | חֲכָמָתִי   | חֲכָמָת  | חֲכָמָה plur.               |
| ִי | עֲטָרָתָם      | ִי | עֲטָרָתְכֶם    | עֲטָרָתֵנוּ   | עֲטָרָתָהּ    | עֲטָרָתוֹ    | עֲטָרָתְךָ   | עֲטָרָתְךָ   | עֲטָרָתִי   | עֲטָרָת  | <sup>4</sup> עֲטָרָה crown. |
| ִי | עֲטָרָתֵיהֶם   | ִי | עֲטָרָתֵיכֶם   | עֲטָרָתֵנוּ   | עֲטָרָתֶיהָ   | עֲטָרָתָיו   | עֲטָרָתְךָ   | עֲטָרָתְךָ   | עֲטָרָתִי   | עֲטָרָת  | עֲטָרָה plur.               |
| ִי | טַבַּעְתָּם    | ִי | טַבַּעְתְּכֶם  | טַבַּעְתֵּנוּ | טַבַּעְתָּהּ  | טַבַּעְתּוֹ  | טַבַּעְתְּךָ | טַבַּעְתְּךָ | טַבַּעְתִּי | טַבַּעְת | <sup>4</sup> טַבַּעַת ring. |
| ִי | טַבַּעְתֵּיהֶם | ִי | טַבַּעְתֵּיכֶם | טַבַּעְתֵּנוּ | טַבַּעְתֶּיהָ | טַבַּעְתָּיו | טַבַּעְתְּךָ | טַבַּעְתְּךָ | טַבַּעְתִּי | טַבַּעְת | טַבַּעַת plur.              |

<sup>1</sup> Immutable vowels before טַבַּעַת; see Decl. I, also dagheshed forms (Decl. 5).

<sup>2</sup> Mutable טַבַּעַת or טַבַּעַת before termination;

see Decl. 2, 3. <sup>3</sup> Nouns from segholates, Decl. 4. <sup>4</sup> Feminines terminating in טַבַּעַת (טַבַּעַת) or טַבַּעַת (טַבַּעַת). Most of these

nouns have in the abs. sing. a form in טַבַּעַת, as טַבַּעַת, טַבַּעַת, טַבַּעַת.

## IRREGULAR NOUNS. See § 162.

| f.  | their, m.                    | f.  | your, m.                     | our.                       | her.                       | his.                             | thy, f.                    | thy, m.                    | my.                    | Constr.            | Absolute.                              |
|-----|------------------------------|-----|------------------------------|----------------------------|----------------------------|----------------------------------|----------------------------|----------------------------|------------------------|--------------------|--|
| אִי | אֲבוֹתָם<br>אֲבוֹתֵיהֶם      | אִי | אֲבוֹתֵיכֶם<br>אֲבוֹתֵיכֶם   | אֲבוֹתֵינוּ<br>אֲבוֹתֵינוּ | אֲבוֹתֶיהָ<br>אֲבוֹתֶיהָ   | אֲבוֹתָיו, הוּא<br>אֲבוֹתָיו     | אֲבוֹתֶיךָ<br>אֲבוֹתֶיךָ   | אֲבוֹתֶיךָ<br>אֲבוֹתֶיךָ   | אֲבוֹתִי<br>אֲבוֹתִי   | אֲבוֹת<br>אֲבוֹת   | אָב<br>אָבֹת plur.                     |
| אִי | אֲחֵיהֶם<br>אֲחֵיהֶם         | אִי | אֲחֵיכֶם<br>אֲחֵיכֶם         | אֲחֵינוּ<br>אֲחֵינוּ       | אֲחֵיהָ<br>אֲחֵיהָ         | אֲחֵיו, הוּא<br>אֲחֵיו           | אֲחֵיךָ<br>אֲחֵיךָ         | אֲחֵיךָ<br>אֲחֵיךָ         | אֲחֵי<br>אֲחֵי         | אֲחֵי<br>אֲחֵי     | אָח<br>אָחִים plur.                    |
| אִי | אֲחֹתָם<br>אֲחֹתֵיהֶם        | אִי | אֲחֹתֵיכֶם<br>אֲחֹתֵיכֶם     | אֲחֹתֵנוּ<br>אֲחֹתֵנוּ     | אֲחֹתָהּ<br>אֲחֹתָהּ       | אֲחֹתוֹ<br>אֲחֹתוֹ               | אֲחֹתֶיךָ<br>אֲחֹתֶיךָ     | אֲחֹתֶיךָ<br>אֲחֹתֶיךָ     | אֲחֹתִי<br>אֲחֹתִי     | אֲחֹת<br>אֲחֹת     | אָחָה<br>אָחָה plur.                   |
| אִי | בָּנוֹתֵיהֶם<br>בָּנוֹתֵיהֶם | אִי | בָּנוֹתֵיכֶם<br>בָּנוֹתֵיכֶם | בָּנוֹתֵנוּ<br>בָּנוֹתֵנוּ | בָּנוֹתֶיהָ<br>בָּנוֹתֶיהָ | בָּנוֹתָיו<br>בָּנוֹתָיו         | בָּנוֹתֶיךָ<br>בָּנוֹתֶיךָ | בָּנוֹתֶיךָ<br>בָּנוֹתֶיךָ | בָּנוֹתִי<br>בָּנוֹתִי | בָּנוֹת<br>בָּנוֹת | בַּת<br>בָּנוֹת plur.                  |
| אִי | פִּיהֶם                      | אִי | פִּיכֶם                      | פִּינוּ                    | פִּיהָ<br>פִּיהָ           | פִּיו, פִּיהוּ<br>פִּיו, פִּיהוּ | פִּיךָ<br>פִּיךָ           | פִּיךָ<br>פִּיךָ           | פִּי<br>פִּי           | פִּי<br>פִּי       | פֶּה<br>פִּי plur.<br>לֶמֶךְ<br>לֶמֶךְ |

# VOCABULARIES.

## I. HEBREW-ENGLISH.

The following Vocabularies are for the most part restricted to the Exercises and Reading Lessons. Many words which there occur only once, and are explained in their places, are not included.

The Verbs are denoted in English, for the sake of convenience, by the infinitive sign *to*. The Hebrew form given is, as usual, the 3 pers. sing. masc. perf. of *qal*. Of Verbs found only in other conjugations, the *qal* pointing is omitted. Conjugations regular in meaning (*e.g.*, *niph.* as passive, *hiph.* as causative) are not in general separately specified.

The figures appended in some cases to the nouns, after the letters denoting gender (*m.*, *f.*, *c.*), indicate the declension-form : especially in nouns derived from verbs "ע" (5). The rest are sufficiently shown in the Paradigms. Proper Names are not introduced, excepting in special cases. See English-Hebrew Vocabulary, pp. 308, 309.

Words marked \* are post-biblical, although in most instances derived from roots which occur in the Hebrew Scriptures.

### א

אָב *m.* (*see p. 62*) father.

אָבַד *to perish*; *piel and hiph.* to destroy.

אָבְדֹן *m.* ('Abaddon'); destruction.

אָבָה *impf.* יֵאָבָה *to be willing, desirous*; *mostly with negatives*.

אָבִיוֹן *adj.* (אָבָה) poor, miserable.

אָבַל *to languish, lament*; *hiph.* to grieve, mourn.

אָבֶן *f.* stone, rock, precious stone.

אָבֶרָה *f.* wing, feather.

אָנֹס *m.* pool, *const. of* אָנֹס (מֵיִם *understood*).

אָרַג *to gather, lay up provision*.

אָרֹן *m.* lord, whence אֲרֹנִי the Lord.

אָרַם *to be red*; *pual* to be dyed red.

אָדָם *m.* a man, man (*generic and collective*); *pr. n.* Adam.

אִישׁ הָאָדָמָה *f.* ground, earth, אִישׁ הָאָדָמָה a husbandman.

אָהַב or אָהֵב *impf.* א, to love.

אָהֶבָה *f.* love.

אָהָה ah! alas!

אָהַל *to pitch a tent*; *piel fut.* יֵהַל.

אָהֶל *m.* tent, tabernacle.

אוּ אוּ... אוּ *conj.* or; אוּ... אוּ whether... or.

אָוִי *interj.* alas! woe to!

אָוִיל *m.* fool, impious man.

אָוִלִי *adv.* perhaps.

**אור** to shine, be enlightened; *niph.*  
(*impf.* **יָאָר**) to become bright;  
*hiph.* to enlighten.

**אור** *m.* light.

**אָן** *adv.* then.

**אָזר** *m.* girdle, fetters.

**און** *hiph.* **הָאָזִין** to give ear.

**אָן** *f.* dual **אָזְנִים** ear.

**אָח** *m.* (see p. 272) brother.

**אָחַד** *num. m.* one, *fem.* **אֶחָת**; see  
p. 134: sometimes equivalent to the  
indefinite article (**אֶחָד**).

**אָחַז** to take hold of (**בָּ**); *niph.* to  
take possession, be caught.

**אֲחֵר** *m.* **אֲחֵרֶת** *f. adj.* other.

**אֲחֵר** ('hinder part') *as adv.* after-  
wards, after: *plur. const.* **אֲחֵרֵי**  
*prep.* after.

**אֲחֵרִית** *f.* the latter time (of one's  
life, or of the world).

**אֵי**, **אֵיָה** *adv. interrog.* where? See  
§ 272, 1. \***מֵאֵיָהּ** whence?

**אֵיב** to hate; *ptc.* **אֵוִיב** enemy.

**אֵיבָה** *f.* enmity.

**אֵיָה** *f.* vulture, falcon.

**אֵיָהּ** *adv. interrog.* how?

**אֵיל** *m.* (*const.* **אֵיל**, *pl.* **אֵילִים**) a ram.

**אֵילָה** *f.* a hind, female antelope.

**אֵימָה** *f.* fear, terror.

**אֵין** *adv.* not (see p. 142). With  
suffixes: I (would) not, etc.

**אֵיפָה** or **אֵפָה** *f.* ephah, a corn  
measure.

**אֵישׁ** (see p. 62) man, husband,  
every one: **אֵישׁ . . . אֵישׁ** one . . .  
another.

**אֵף** *adv.* also, only, surely, yet.

**אָכַל** *impf. A and E*, to eat; *hiph.* to  
give to eat, to feed with (*two accs.*  
or *acc. and מֶן*).

**אָכַל** *m.* food.

**אָכֵן** *adv.* truly, certainly.

**אֵל** *adv.* not; see p. 141.

**אֵל** or **אֶל-אֵל** *prep.* to, unto.

**אֵלֵּהּ**, **אֵלֶּהָ** *demonst. pron. pl.* these. See  
§ 183.

**אֵל** ('mighty one') God; **אֱלִים**  
mighty ones.

\***אֵלֶּא** but ('sondern'), except.

**אֱלֹהִים** God.

**אֱלֹהִים** God, sometimes gods. See  
§ 287 a.

**אֵילָן** or **אֵלֹן**, \***אֵילָן** *m.* a tree (oak or  
terebinth).

**אֵלִים** *adj.* dumb.

**אֵלְמוֹנִי** *m.* (with **פִּלְנִי**) such a one.

**אֵלֶּף** *m.* a thousand, *pl.* **אֵלָפִים**.

**אֵם** *f.* (see p. 62) mother.

**אֵם** *part.* if; see p. 144.

**אֵמָה** *f.* maid-servant, handmaid.

**אֵמָה** *f.* cubit.

**אֵמוּנָה** *f.* faith, faithfulness, faith-  
ful adherence to.

**אָמֵן** to be or to make firm, trust-  
worthy; *ptc.* **אָמֵן** foster-father;  
*in f.* **אֵמָנָה** nurse; *niph.* to be  
secure, faithful, such as can be  
depended on; *hiph.* to trust,  
believe.

**אָמֵן** Amen, **אֵמָנָה** *adv.* certainly,  
verily.

**אָמַץ** *impf. A*, to be powerful, coura-  
geous; *piel, hiph.* to strengthen.

**אָמַר** *impf. A and E*, to say. See  
§ 246 c. Citations from O.T. are in-  
troduced in later Hebrew by \***שֶׁנֶּאֱמַר**  
'as it was said' (*niph.*).

**אֵמָרָה** *f.* word, discourse.

**אֵמֶת** *f.* (with suffix **אֵמֶתוֹ**) truth;  
\***אֵמֶתִית** *adj.* true.

אָן, אָנָה *interrog. adv.* where?  
 אָנִישׁ *m.* man ('homo'). See אִישׁ.  
 אָנַח *niph.* to sigh; with עַל.  
 אָנְחָה *f.* sighing.  
 אָנִי, אֲנִי *pers. pron.* I; plur. אֲנִיכֵּנוּ *we.*  
 אֲנִיָּה *f.* ship; אֲנִי *m.* fleet.  
 אָנַף *to be angry* (*lit.* 'to snort').  
 אָנַק *to cry out from pain*; *niph.* to lament.  
 אָסַף *to collect, gather.*  
 אָסַר *to bind, yoke.*  
 אָף *m.* (5) nose; dual אֲפִים nostrils; generally met. anger.  
 אָף *part.* also, even. אָף כִּי is it so, that . . . ?  
 אֶפְרוֹחַ *m.* the young (of birds), a nestling.  
 אָרַב *to lie in wait* (עַל against).  
 אַרְבַּעַת *f.* אַרְבַּעַת *m. num.* four, אַרְבַּעִים forty; see p. 134.  
 אֶרְגָּמָן *f.* purple.  
 אָרַח *to pluck.*  
 אֶרֶן and אֲרֹן *c.* ark (of the Covenant);  
 אֶרֶן *m.* cedar. [אֲרֹן with *def. art.*  
 אֶרֶץ *f.* way, path.  
 אֶרֶץ and אֲרִיָּה *m.* lion.  
 אָרַךְ *impf. A,* to be long; *hiph.* to prolong; with אָף to be long-suffering.  
 אָרַךְ *m.* long; אָרַךְ אֲפִים long-suffering.  
 אֲרָם *f.* Aram, Syria; אֲרָם נְהָרִים ('Aram of the two rivers') Mesopotamia.  
 אֶרֶץ *c.* earth, world, land; with *art.* הָאָרֶץ.  
 אָרַר *impf.* יָאֵר *to curse.*  
 אֵשׁ *c.* (5) fire.  
 אִשָּׁה *f.* (see p. 62) woman, wife.  
 אָשַׁר *to be straight, hence to prosper*;

*piel* to make straight, pronounce happy, congratulate.  
 אִשְׁרֵי *m. only in plur. const.* אִשְׁרֵי  
 Oh the happiness of! blessed is, art, are, etc.  
 אִשְׁרֵי *indecl. rel.* who, which. See pp. 72, 144, 161.  
 אֶת, אֶת- *mark of the acc.* For its use with personal pronouns, see paradigm, p. 68.  
 אֶת, אֶת- *prep.* with. When a prefix, the ת is doubled. See § 182, p. 69.  
 אַתָּה *m.* אַתָּה *f.* 2 *pers. pron.* thou; plur. אַתֶּם *m.* אַתֶּן *f.* ye.  
 אֶתְמוּל *adv.* yesterday. See תָּמוּל.  
 ב  
 בְּ *prep. prefix* in, of place or time; by, of the instrument. With *inf.* of verbs it often has the sense of when; see p. 143.  
 בָּאָר *to burn, consume.*  
 בְּאִשִּׁים *m. pl.* worthless, wild (grapes).  
 בָּנָד *to dissemble, transgress.*  
 בִּגְדִי *m.* garment.  
 [בֵּר] *m.* (5) solitude; *adverbial,* with לְ alone or *prep.* beside; often with *pron. affixes.* See p. 141, n. 2.  
 בֵּר *m.* (5) branch, limb (*i. e.* 'a separate part'). Plur. only.  
 בְּהֵמָה *f.* beast, cattle (*sing.* often used collectively).  
 בּוֹא *to come, enter*; *hiph.* הֵבִיא *to cause to enter, to bring.*  
 בּוֹז, also בִּזָּה *to despise, spurn.*  
 בִּין and בֵּין (see § 250) *to discern, understand*; *niph. ptc.* נִבֵּן *discreet, prudent*; *hiph.* to be wise, skilful, understanding.  
 בּוֹשׁ *to be ashamed*; *hiph.* to put to shame.

בָּחוּר *m.* a youth.

בָּחַן to try, put to the test.

בָּחַר to choose (*acc. or בָּ*).

בָּטַח to trust; (*בָּ, לָ*) *hiph.* to certify, declare.

בָּטַל to cease; \* *בָּטֵל* *adj.* useless.

בִּינָה *f.* understanding, prudence.

בֵּית *m.* (*const.* בֵּית, *see p. 62*) house, abode. *Frequent in the names of places. Pl.* בֵּתִים.

בִּכְאָ *m.* weeping; (*also mulberry trees*) *as pr. n.* Baca.

בָּכָה to weep, mourn.

בְּכוֹר *m.* firstborn.

בְּכוֹרָה *f.* birthright.

בָּכִי *m.* weeping, trickling.

בֹּל or בָּלִי ('loss') *as prep.* without; *as adv.* not; *with suffixes* לְבָלִי, לְבָלִי for lack of, so that not.

בָּלָה to be worn out, ruined.

בִּלְעָדִי *prep.* (*plur. const. form with suffix*) without, separate from.

בְּלָתִי *adv.* besides, except, not.

בִּמְהָ *f.* *in pl.* high places.

בִּמָּה *adv.* wherefore? why?

בֵּן *m.* (*const.* בֵּן, *see p. 62*) son; 'a son of . . . years' = so many years old.

בָּנָה to build.

בְּעֵד *prep.* about, within, after, behind; *often with suffixes.*

בָּעַל *m.* lord, possessor, husband.

בָּעַר to burn; *piel* to consume, put away, burn up.

בָּקַע to cleave; *niph.* to break forth; *piel* to divide, rend.

בָּקַר *piel* to search, enquire.

בֹּקֶר *m.* (*pl.* בֹּקְרִים) morning.

בָּקָר *c.* ox, bullock, herd (*collective*).

בָּקַשׁ *piel* בָּקַשׁ to seek, entreat.

בָּר *adj.* (5) (*fem.* בָּרָה) pure.

בָּרָא to create, make, fashion.

בְּרֹזֶל *m.* (*quadrlit.*) iron.

בְּרִית *f.* covenant.

בָּרַךְ to kneel; *qal pass. ptc.* blessed.

*Generally piel* בִּרַךְ to bless, to pronounce blessed

בָּרָךְ *f.* (4) *dual* בְּרָכִים knee.

בְּרָכָה *f.* blessing.

בָּרַר to choose, separate; *ptc. pass.* pure, select; *niph.* to be pure; *ptc.* נָבָר pure.

בִּשֹׁר *piel* to announce; *εὐαγγελίζειν.*

בִּשָּׁר *m.* flesh, body.

בַּת *f.* (*pl.* בָּנוֹת, *see p. 272*) daughter.

בְּתָה *f.* desolation.

בְּתוּלָה *f.* virgin.

בְּתוֹךְ (*as prep. from* תוֹךְ) in the midst of.

## ג

גָּאֵל to redeem, avenge; *ptc.* גֹּאֵל redeemer, hence near kinsman (one who has the right to redeem).

גְּאֻלָּה *f.* relationship, right of redemption, redemption.

גָּבַהּ to be lifted up, haughty; *hiph.* to exalt.

גָּבִיחַ *adj.* high, proud.

גְּבוּל *m.* border, coast.

גִּבּוֹר *adj.* mighty.

גְּבוּרָה *f.* power.

גְּבִישׁ *m.* ('ice') crystal.

גִּבְעָה *f.* hill; *pr. n.* Gibeah.

גָּבַר and גִּבַּר *impf. A.* to be powerful; *piel* to make strong.

גִּבּוֹר *m.* man ('vir').

גִּדּוּד *m.* troop, detachment (of an army).

גָּדוֹל *adj.* great.

גָּדַל *and* גָּדַל *impf. A*, to be great, grow up; *piel* to make great; *hiph.* to become great.

גְּדֻלָּה *f.* greatness, majesty.

גָּדַף *piel* גָּדַף to reproach, blaspheme.

גֶּר *m.*, also גִּירָה *f.* wall, fence, hedge.

גוּיָה *f.* body.

גוֹיִם *m.* (*pl. of* גוֹי) peoples, nations.

גוּל or גִּיל to rejoice.

גוּר to sojourn, dwell.

גוּרָל *m.* lot.

גָּזַל to cut off, take away.

גֵּיא *c.* (*const.* גֵּיא) valley.

גָּלָה to lay bare, uncover: *with* אָזַן to 'uncover the ear,' disclose: also to migrate, go into exile: *hiph.* to carry into exile.

גָּלַח *piel, hithp.* to shave.

גָּלַל to roll, roll upon, commit to.

גַּם *adv.* also, moreover.

גִּמְאָה *m.* bulrush (the papyrus).

גִּמּוּל *m.* desert, recompense.

\*גִּמְלוּת *f.* recompense, gratitude.

גָּמַל to repay, recompense.

גִּמְלָה *c.* (5) camel.

גָּמַר to finish, fail.

גֶּן *c.* (5) garden.

גָּנַב to steal (*see p.* 194, *note on Job* iv. 12).

נָעַר *impf. A*, to reprove, rebuke.

נִעְרָה *f.* (*const.* נִעְרָה) rebuke.

נֶפֶץ *c.* vine.

נֶפֶר *m.* name of a tree; perhaps the cypress.

נָר *m.* stranger, sojourner.

נֶרֶן *m.* axe.

נֶרֶף *f.* threshing-floor.

\*נֶרֶף occasion.

נָשַׁךְ to cast out; *piel* to expel.

נָשַׁת (*with suffix* נִשְׁתָּה) *inf. const. of* נָשַׁךְ to touch.

## ד

דָּבָה *f.* report, slander.

דְּבוּרָה *f.* bee.

דָּבַק, also דָּבַק *impf. A*, adhere to (בְּ), abide with (עִם).

דָּבַר to speak, promise, command; almost solely in *piel*.

דָּבָר *m.* (2) word, matter, thing; עַל-דָּבָר in respect of, concerning.

דְּבַשׁ *m.* honey.

דָּג *m.* (*pl.* דָּגִים) fish.

דוּד *m.* beloved, uncle.

דוּן and דִּין to judge, contend.

דוּר to dwell.

דוּר or דֶּר *m.* (1) generation.

דָּחַק to press on; *ptc.* דֹּחֵק oppressor.

דִּין *m.* judgment.

דָּכָא *piel* to crush.

דָּל *adj.* (*pl.* דָּלִים) poor.

דָּלַג *qal and piel* to leap.

דָּלַל to move to and fro, hang loose; *niph.* to be wasted.

דֶּלֶת *f.* (4) (*dual* דֶּלֶתַיִם) door, gate.

דָּם *m.* blood, *pl.* דָּמִים bloodshed.

דָּמָה to resemble; *ptc.* דָּמָה like.

דָּמָה to be still.

דִּמְמָה *f.* silence.

דַּעַת *f.* (*inf. const. of* יָדַע *as noun*) knowledge.

דָּקַר to pierce.

דְּרוֹר *c.* a swallow.

דָּרַךְ to tread; *hiph.* to lead, guide.

דֶּרֶךְ *c.* way, mode of life.



דָּרַשׁ to enquire, seek, demand.  
 דָּשָׂא to spring (as grass); *hiph.* to  
 yield grass.  
 דָּשָׂא *m.* tender grass.  
 דָּשֵׁן to be fat; *piel* to anoint.

## ה

ה (ה, ה) the; definite Article as prefix;  
 see §§ 101-105.

ה interrogative prefix; see § 142.

הָנָה to murmur, meditate.

הַגִּיּוֹן *m.* meditation.

הָדָם *m.* footstool.

הָדָר *m.* הַדָּרָה *f.* majesty, splendour,  
 stateliness.

הוּא 3 pers. pron. *m.* he, it; often used  
 as demonstr., also in place of copula,  
 § 276 a.

הוּי *interj.* alas! woe to!

הוּם to disturb, excite.

הוֹן *m.* wealth, value.

\* הִזְאָה *f.* (נָזָה *hiph.*) sprinkling.

הִיא 3 pers. pron. *f.* she, it; often  
 demonstr.

הִיָּה to be; see § 254.

הֵיכָל *m.* temple, palace.

הֵלִיף *f.* step.

הֵלֵךְ *inf. const.* לָכֶת; *impf.* יֵלֵךְ to  
 go, walk; *hiph.* to lead; *hithp.*  
 to go about; *fig.* to live.

הִלַּל (to shine) *piel* to praise; *hiph.*  
 to shine forth.

הֵלֶם *adv.* hither.

הֵם 3 pers. pron. *m. pl.*; הֵן  
 הֵנָּה *f.* they, them; often demonstr.,  
 with or without art., these. See p. 71.

הָמָה to sound.

הַמּוֹן *m.* abundance, multitude.

הוּ, הֵנָּה, הֵנָּה, הֵן, *interj.* lo, be-  
 hold. See p. 145.

הֵנָּה *adv.* here, hither.

הֵם. *Interjection, in pause* הֵם  
 hush!

הִפָּךְ to turn up, subvert, ruin.

הַר *m. pl.* הָרִים mountain.

הַרְבֵּה *inf. hiph. of* רָבָה *as adv.* much,  
 very much.

הָרַג to slay.

הַרְיוֹן *m.* conception.

\* הִשְׁתַּעֲפָה *hithp.* to narrate, tell.

## ו

ו, וּ, וַ, *conj.* and; see §§ 105 (p. 46),  
 228 Obs. 2, 298.

## ז

זֶה *demonst. pron. fem.* this, that,  
 she; see § 183. Rarely זֶה.

זֶבַח *m.* sacrifice.

זָר *adj. (pl. זָרִים)* proud, presump-  
 tuous (sins, or men; see note,  
 p. 187, Ps. xix. 14).

זֶה *demonst. pron. m. (זוּ, זוּ c.)* this,  
 that, he; see § 183. (Pl. זֵאלָה.)

זָהָב *m.* gold.

זָהַר *hiph.* הִזְהִיר to shine, warn;  
*niph.* to be warned, admonished.

זָהָר *m.* brightness.

\* זָוַן to abound, be rich.

זֹלָה *prep.* besides.

[זָר] to be strange; *ptc.* זָר a stranger.

זִיּוֹ *m.* animal; see § 310, note on  
 ver. 14 (or perhaps 'abundance').

זֵית *m. (const. זֵית)* olive.

זָכָה or זָכַף to be clean, pure.

זִכְכִּית *f.* crystal, glass.

\* זִכּוּת purity, worth (זָכָה).

זָכַר to remember; *hiph.* to make  
 mention of, celebrate, praise.

זָמַם to consider, determine.

זָמַר to prune; *niph.* to be pruned;  
*piel* to sing praises.

זַעַק *impf.* A, to cry out. See צַעַק.

זָקֵן *impf.* A, to be old; *hiph.* to grow old.

זָקֵן *adj.* old; *as subst.* elder.

זָקְנָה *f.* old age.

זָקַק to refine.

זָרָה to winnow, scatter, spread, disperse.

זְרוּעַ *c.* (*pl.* זְרוֹעִים or זְרוֹת) arm, power.

זָרַע *impf.* A, to sow, plant.

זָרַע *m.* seed, posterity.

## ח

חָבֵא *niph.* נִחְבֵּא to be concealed, to hide oneself; *hiph.* to hide.

\*חֲבָה *f.* age.

חָבַט to beat, thresh.

חֶבֶל *m.* measuring-line, allotment.

חֲבֵר *m.* companion.

חָבַשׁ to bind up; *piel* to restrain.

חָגַר to attire, gird.

חָדַל *impf.* A, to cease, forbear.

חֲדָשׁ *adj.* new.

חֹדֶשׁ *m.* (4) new moon, month.

חֹב *m.* (*pl.* חֹבוֹת) debt.

חֹב *piel* חָיַב to be indebted: hence \*חַיֵּב debtor.

חֹה *piel* חָהָה to utter, tell.

חַוָּה *pr. n.* Eve.

חָוָה, חָוָה to be in anguish, travail, to shake; *hiph.* to cause to tremble; *pilel, intensive of qal* to dance, to bring forth young.

חֹמֶה *f.* wall, *esp. of city.*

חֹיץ *m.* (*pl.* חֹצֵת) open space: *as adv.* without, abroad. מְחוּץ outside, *antithetic to* מִבֵּית.

חֹרֶף *adj.* free, noble. *Plur. only.*

חָזָה to see, see visions; *ptc.* חֹזֶה seer.

חֲזִיוֹן (*const.* חֲזִיוֹן) *m.* (*pl.* חֲזִוֹת) vision.

חֲזִיז *m.* flash, lightning.

חֲזִיר *m.* swine, wild boar.

חָזַק *impf.* A, to be strong; *piel* to strengthen; *hiph.* to take hold of (כָּ), strengthen, seize, claim.

\*חָזַר to turn.

חָטָא *impf.* יִחַטֵּא to transgress, sin.

חַטָּא *m.* sin.

חֲטָה *f.* (*pl.* חֲטִיִּים) wheat.

חָיָה to live, חַי living, the Living One: *in adjurations, see p. 128, n. 5; piel* חִיָּה to quicken, revive.

חַיָּה *f.* life, living thing, animal, *often collective.*

חַיִּים *m. plur.* life, *as a state, or duration.*

חֵיל (*const.* חֵיל) *m.* strength, power, wealth, virtue.

חֵיק *m.* bosom.

חָכַם *impf.* יִחְכֹּם to be intelligent, wise; *piel and hiph.* to make wise, teach.

חָכָם *adj.* wise, skilful.

חֲכָמָה *f.* wisdom.

חֲלָר *m.* the world (*alán*).

חָלָה to be weak, afflicted; *niph.* to be weakened; *piel* to beseech.

חֲלוֹם *m.* dream.

חֲלִי *m.* weakness, disease.

חֲלִילָה *interj.* far be it from (לֵּל).

חָלַל to pierce, wound; *niph. and piel* to profane; *hiph.* חִלֵּל to begin.

חֲלֵם to dream.

חָלַף to pass, change; חֲלִיפָה *f.* removal.

חָלַץ to loose, set free, arm for battle; *piel* to deliver (מָן).  
 חָלַק to apportion, divide; *piel* to distribute.  
 חֶלֶק *m.* חֶלְקָה *f.* portion, field.  
 חָמַד to desire, covet; *niph. ptc.* נִחְמָד desirable.  
 חֶמֶה *f.* heat, wrath.  
 חֲמוּת mother-in-law.  
 חָמַל to spare, bear with.  
 חֶמֶץ *m.* vinegar.  
 חָמָר mire, clay.  
 חֲמִישׁ *f.* חֲמִישָׁה *m. num.* five; חֲמִישִׁים fifty; see p. 134.  
 חֵן *m.* (5) favour, grace.  
 חָנָה to encamp.  
 חָנַן to be favourable, gracious.  
 חֶסֶד *m.* favour, mercy.  
 חָסָה to trust, confide in.  
 חָסַר *impf. A*, to want, be in need; *piel* to cause to lack.  
 חֲפָה *f.* bridal chamber.  
 חָפֵץ (*impf. A and o*) to delight in, (בְּ, לְ) desire, prefer.  
 חֶפֶץ *m.* pleasure, desire, delight.  
 חֵץ *m.* (5) arrow.  
 חָצַב and חָצַב to cut, hew out.  
 חָצָה to divide, halve.  
 חָצִי in pause חֲצִי *m.* portion, half.  
 חֲצִיר, חֲצִיר *c.* (pl. חֲצִיר or חֲצִיר) enclosure, threshing-floor, court.  
 חֹק *m.* (5), pl. חֻקִּים statute, law.  
 חָקַר to search, investigate.  
 חָרַב and חָרַב *impf. A*, to be dry, waste, desolate.  
 חֶרֶב *f.* sword.  
 חָרַד *impf. A*, to be fearful, tremble.  
 חָרָה to be hot, angry.

חָרַף *impf. A*, to reproach, defy.  
 חֲרָפָה *f.* reproach, reviling.  
 חָרַר *m.* (pl. חֲרָרִים) parched place.  
 חָרַשׁ to plough, engrave, fabricate; *ptc.* חָרִישׁ artificer.  
 חָרַשׁ *impf. A*, to be silent (deaf or dumb); *hiph.* to keep silence: hence חָרִישׁ *adj.* deaf.  
 חָשַׁב *impf.* יִחְשַׁב to think, reckon, devise; *piel* to impute.  
 חָשַׁךְ to be dark; *hiph.* to darken.  
 חֹשֶׁךְ *m.* darkness.  
 חָשַׁף to strip off, make bare.  
 חָתָן *m.* bridegroom, son-in-law.  
 חָתַת *gal and niph.* to be broken, affrighted.

## ט

טָבַל to dip, plunge; \*to baptize; *niph.* to be baptized.  
 טָהוֹר *adj.* clean, pure.  
 טָהַר *impf. A*, to be clean; *piel* to cleanse.  
 טְהָרָה *f.* purity, cleansing, expiation.  
 טוֹב *adj.* good; *subst. m.* goodness.  
 טוֹל *hiph.* to cast out; *hoph.* יוֹטֵל to be cast down or out, laid down (as the dead).  
 טָמֵא *adj.* impure, unholy.  
 טָעַם to taste, perceive.  
 טָרַם (*properly subst. m.*) expectation, prospect: generally as *adv.* before that, not yet.  
 טָרַח *impf. A or o*, to tear, wound.  
 טָרֶף *m.* prey, provision.  
 טָרַף *m.* leaf (*plucked off*).

- יָאֹר *m.* river, especially the Nile.  
 יְבִמָּה *f.* sister-in-law.  
 יָבֵשׁ *impf. A*, to become dry; *piel* and *hiph.* to dry up.  
 יְגִיעָה *f.* labour, weariness.  
 יָנַע *impf. A*, to labour, be weary; *piel* and *hiph.* to fatigue.  
 יָנַח to fear, be afraid of (*acc.*).  
 יָד *c.* (dual יָדַי, *const.* יָדַי) hand: often with prepositions, as בְּיָד by means of, לִיד near to, etc.  
 יָדָה to put forth; *spec. hiph.* הוֹדָה to recount, celebrate, praise.  
 יָדִיד *adj.* beloved.  
 יָדַע to know; *impf.* יָדַע, *inf. const.* נֹדַע knowledge; *niph. ptc.* נֹדָע known, illustrious; *pual ptc.* מֵיָדַע acquaintance, kinsman; *hiph.* to let (one) know, inform, tell.  
 יָהַב to allow, appoint; *in imperat.* give, ascribe; also Go to! come on!  
 יְהוּדִי *m.* Jew.  
 יוֹם *m.* (pl. יָמִים; see p. 62) day: יוֹמָם adverbial by day.  
 יוֹנָה *f.* (pl. דֹּיִם) dove; *pr. n.* Jonah.  
 יָחַל *piel* and *hiph.* (הוֹחִיל) to expect, hope, wait (לְ for).  
 יָטַב *impf. A*, to be happy, merry, to be well with (לְ); *hiph.* הִיטִיב to do good; *inf. abs. as adv.* diligently.  
 יַיִן *m.* (4) (*const.* יַיִן) wine.  
 יָכַח *hiph.* to reprove, chastise.  
 יָכַל *impf.* יוֹכַל to be able, equal to (לְ).  
 יָלַד *impf.* יֵלֵד to bring forth; *hiph.* הוֹלִיד to beget.  
 יָלֵד *m.* child, lad.  
 יָלַף, see הָלַף.  
 יָם *m.* (*const.* יָם or יַם) sea; hence the West (the direction of the Great Sea).  
 יָמִין *m.* the right (hand); hence the South (the right to those looking eastward from Palestine).  
 יָנַק to give suck; *ptc.* יוֹנֵק suckling, sucker; *hiph.* הֵינִיק.  
 יָסַד to found, establish.  
 יָסוֹד *m.* foundation.  
 \*יָסוּר *m.* chastisement (יָסָר).  
 יָסַף *impf. E*, to add: often with adverbial force to denote repetition, as 'he added to come' = he came again.  
 יָסַר *impf. A*, to chastise, correct.  
 יָעַל *hiph.* הוֹעִיל to profit, be advantageous to.  
 יָעַף *impf.* יֵיעַף to be wearied.  
 יָעַץ *impf.* יֵיעֵץ to counsel, purpose; *ptc.* יוֹעֵץ counsellor.  
 יָעַר *m.* forest, thicket.  
 יָפָה *adj.* fair, beautiful.  
 יָפִי *m.* (*in pause* יָפִי) beauty.  
 יָצָא *impf.* יֵצֵא, *inf. const.* צֵאת to go forth (מֵן whence, לָּ whither); *hiph.* הוֹצִיא to bring forth.  
 יָצַק *impf.* יֵצַק to pour out.  
 יָצַר *impf. E*, to form, mould; *ptc.* יוֹצֵר moulder, Maker.  
 יָקַב *m.* wine-press, wine-vat.  
 יָקַץ *impf. A*, to awake. See קִיץ.  
 יָקָר *adj.* precious.  
 יָרָא *impf.* יֵרָא to fear; *niph. ptc.* נֹרָא terrible; *piel* יִרָא to alarm.  
 יָרָא *m. const.* יָרָא fearing.  
 יָרַד *impf.* יֵרַד to descend; *hiph.* הוֹרִיד to let down, bring down.  
 יָרְדֵּן ('descender') the river Jordan.

הִרְה to cast out, give forth; *hiph.* הִרְה to teach; *ptc.* מוֹרֶה teacher; *niph.* to be pierced. Hence תִּרְה law.

יְרוּשָׁה or יִרְשָׁה *f.* possession.

יָרַח *m.* the moon.

יָרַשׁ *impf. A.* to inherit, possess; *ptc.* יוֹרֵשׁ heir.

יֵשׁ, יֵשׁ particle equivalent to *subst.* verb it is, there is, etc.; often with suffixes; also with ל of possession, as יֵשׁ לוֹ he has. See § 276 d.

יָשַׁב *impf.* יָשַׁב to sit, dwell.

\*יָשׁוּב sedateness, quietude (יָשׁוּב).

יִשׁוּעָה *f.* help, deliverance, salvation.

יָשַׁן *impf. A.* to sleep, slumber.

יָשַׁע to save; *hiph.* הוֹשִׁיעַ to deliver (יֵשׁוּעַ Jesus).

יִשְׁעָ *m.* deliverance, salvation.

יָשָׁר *impf. A.* (יִישָׁר) to go forward, i.e. in a straight course; *piel* to direct, make straight.

יָשָׁר *adj.* right, upright.

יָשֵׁשׁ *m.* aged person.

יָתוֹם *m.* orphan.

יָתַר to remain; *ptc.* יוֹתֵר exceeding; *niph. ptc.* נוֹתֵר residual.

יָתֵר *m.* residue, excellence.

יָתֵר *m.* cord, string (?tent-cord).

## כ

כּ, כּ as a prefixed particle as, like; with words of number about; with *infin.* when; כּ...כּ (rarely כּ...כּ) in comparisons as...so.

כָּבֵד and כָּבֵד *impf. A.* to be heavy, weighty, rich; *niph.* to be honoured, glorified; *piel* to honour.

כָּבֵד *adj.* heavy, grievous.

כָּבַח to be quenched, extinguished.

כְּבוֹד *m.* honour, glory.

כֶּבֶשׂ *m.* lamb. Also כֶּשֶׁב.

כֵּר *f.* (5) jar, pitcher.

כֹּה *part.* thus, here, hither, now.

כָּהֵן *piel* to officiate as priest.

כֹּהֵן priest; with גָּדוֹל high priest.

כֹּהֵנָה *f.* priesthood.

כֹּחַ *m.* strength.

כּוֹכַב *m.* star, constellation.

כּוֹל to comprehend; *pilp.* to nourish, contain; *hiph.* הִכִּיל to contain, sustain.

כָּוֵן to set in order; *niph. ptc.* נִכּוֹן firm; *hiph.* to establish; \**piel ptc.*

מְכַבֵּן confirming.

כּוֹס *f.* cup.

כָּחַשׁ to be wanting, fail, deceive.

כִּי *part.* for, because, if; כִּי אִם except, but, only.

כָּל, כָּל- all, the whole; see § 295.

כָּלָב *m.* dog; *pr. n.* Caleb.

כָּלָה to be finished, fail, faint; *piel* to finish, fulfil, consume.

כֵּל *m.* vessel, instrument, jewel.

כָּלַם *niph.* to be ashamed; *hiph.*

הִכְלִים to shame, reproach.

כֵּן *part.* thus, so (see כּ); with prefixes,

לָכֵן therefore, עַל-כֵּן because of.

כֶּנֶף perhaps stock; see note, p. 192 (Ps. lxxx. 16).

כַּנּוֹר *m.* harp.

\*כְּנִסָּת *f.* synagogue, from כָּנַס to collect, Esther iv. 16.

כָּנַע *niph.* to humble oneself, submit.

כַּנָּף *c.* (כְּנָפִים) wing (as of a bird), skirt (as of a garment).

כִּסֵּא *m.* (pl. יְסֵדִים) throne.

כָּסָה *qal and piel* to cover, conceal; *pual* to be covered.

כָּסַח to cut down ; *ptc. pass.* כָּסוּחַ.  
כָּסִיל *m.* fool.  
כָּסַף to desire, long after (לְ).  
כָּסֶף *m.* silver, money.  
כָּעַם *m.* anger, grief.  
כָּעַת *adv.* (עַתָּה) now.  
כַּף *f.* (5) (כַּפַּיִם) palm of the hand, sole, scale (of a balance).  
כַּפּוֹר *m.* covered cup, vessel, hoarfrost.  
כָּפַר to cover, expiate.  
כָּרֶם *c.* vineyard.  
כָּרֵם *m.* (*prop. ptc.*) a vinedresser.  
כָּרַם (quadrilit.) to ravage.  
כָּרַע to bow, crouch ; *hiph.* to depress, subdue.  
כָּרַת to cut off ; *with* בְּרִית to execute a covenant ; *niph.* to fail.  
כָּשַׁל to stumble ; *ptc.* כָּשֹׁל weary, feeble.  
כָּתַב to write, engrave.  
כָּתַת to break in pieces, destroy.

## ל

לְ *prep. pref.* to, at, in order to. See §§ 273, 289 c.  
לֹא, לוֹא not ; see p. 141.  
לֵב, לִבָּב *m.* (const. לִבָּב ; *pl.* לִבּוֹת, לִבְבוֹת) heart.  
לִבָּב *niph.* to take heart, be bold or daring.  
לְבַד alone ; generally with suffixes ; see בַּד, and p. 141.  
לְבוּשׁ *m.* clothing, a garment.  
לָבֵן *adj.* white ; *pr. n.* Laban.  
לְבָנוֹן *pr. n.* (generally with art.) the 'White Mountain,' Lebanon.  
לָבַשׁ and לָבַשׁ *impf. A,* to put on clothing ; *hiph.* to clothe. See § 277 c.  
לָהֶבֶת *f.* a flame.

לוֹ *part. if,* Oh that ; לוֹלֵא (*where* לֹא represents לוֹא) unless.  
לוֹחַ to borrow ; *niph.* to join ; \**piel* to accompany ; *hiph.* to lend.  
לוֹן and לוֹן to pass the night, lodge ; *niph.* נָלוֹן, *impf.* יָלוֹן to complain, murmur (*perhaps from different roots*).  
לוּז to mimic, hence to scorn, *ptc.* לוֹז scorner ; *hiph.* to interpret, mediate.  
לָחַם *impf. A,* to consume, make war ; *niph.* to contend in war (בָּ).  
לָחֶם *c.* bread ; לֶחֶם הַפָּנִים Bread of the Presence, 'shew-bread.'  
לָחֵץ to oppress.  
לָט *m.* (*ptc. of* לוֹט to cover up) enchantment ; בָּלָט *as adv.* secretly, softly.  
לַיִל *m., also* לַיְלָה night ; the latter form often as *adv.* by night.  
לָכַד to capture.  
לָכֹן, see כֹּן.  
לָמַד to learn ; *ptc.* לָמִיד a learner, disciple ; *piel* to teach.  
לָמוּד, \*לָמִיד *m.* disciple.  
לָעַג *qal and hiph.* to stammer, mock ; *niph.* to use barbarous speech.  
לָפַת to turn ; *niph.* to turn oneself.  
לָקַח *impf.* יָקַח, *inf. const.* קַח, *imper.* קַח to take, receive, fetch. See p. 111 f.  
לָקַט to gather, glean.  
לָשׁוֹן *c.* tongue, language.

## מ

מָאֵד *m.* power ; generally as *adv.* very, exceedingly.  
מֵאָה *f.* (pl. מֵאוֹת) a hundred. See §§ 266, 267.  
מְאוֹמָה (מְאוֹמָה) *f.* anything.  
מֵאֵכָל *m.* food.

- מאן *piel* to be unwilling, refuse.  
 מאם to despise.  
 מאת *double prep.* from with, from.  
 מבול *m.* flood ; *spec.* the Deluge.  
 מבוע *m.* fountain.  
 מגדל *m.* tower.  
 מגור *m.* sojourning, pilgrimage.  
 \*מגנים *hiph. ptc.* (as from גום to be high-minded), exalting.  
 מגלה *f.* roll, book.  
 מגן *m.* (5) shield.  
 מגערת *f.* rebuke.  
 מדבר *m.* wilderness.  
 מדר to measure, apportion.  
 מדה *f.* measure.  
 מדוע *interrog. adv.* why ? wherefore ?  
 \*מדרש *m.* study (see דרש).  
 מה, מה, מה *interrog. part.* what ? how ? often in compounds ; see § 186.  
 מהר to hasten, hurry : sometimes in adverbial idiom, as 'they hasted, they forgot' = they soon forgot ; mostly in *piel* to make haste ; *niph.* to be hasty, rash.  
 מואב *pr. n.* Moab : hence מואבי *m.* Moabite ; מואבית *f.* Moabite.  
 מודע *m.* (from ידע) acquaintance, kinsman.  
 מוט to totter ; *niph.* (נמוט, *impf.* ימוט) to be moved.  
 מולדת *f.* birthplace, native country.  
 מוסר *m.* discipline, instruction.  
 מופת *m.* sign, wonder (יפה to shine).  
 מוצא *m.* outgoing (יצא).  
 מור *niph. and hiph.* to change, alter.  
 מורא *m.* fear, reverence (ירא).  
 מורה *m.* teacher, former rain (ירה).  
 מוש to move, remove ; *hiph.* to put away, cease.  
 מושב *m.* seat, dwelling (ישב).  
 מות *perf.* מת ; *imperf.* ימות to die ; *hiph.* to put to death.  
 מות *m.* (const. מות) death.  
 מזבח *m.* altar.  
 מזמה *f.* invention, device.  
 מזמור *m.* Psalm ; see p. 186 n.  
 מחיר *m.* price.  
 מחנה *c.* camp.  
 מחקר *m.* depth.  
 מחר *m.* morrow, time to come ; as *adv.* to-morrow, hereafter.  
 מחשבת, מחשבת *f.* thought, device.  
 מטה *c.* staff, tribe.  
 מטה *f.* bed, couch.  
 מטפחת *f.* mantle.  
 מטר *hiph.* המטיר to rain.  
 מטר *m.* rain (*pl.* יות).  
 מי *interrog. pron.* who ? See § 186.  
 מים *m. plur.* (const. מי) waters, water (sometimes with *sing. verb*).  
 מישרים *pl.* upright, uprightness.  
 מכר to sell.  
 מכר *m.* price.  
 מלא *impf.* ימלא to fill.  
 מלא *adj.* full : מלא *subst.* fulness.  
 מלאך *m.* messenger, angel.  
 מלאכה *f.* work, ministry.  
 מלה *f.* (pl. ים) word.  
 מלחה *f.* saltiness, barrenness.  
 מלחמה *f.* war.  
 מלט *niph.* to escape ; *piel* to cause to escape, deliver.  
 מלך to reign ; *hiph.* to make king.  
 מלך *m.* (4) king : מלכה *f.* queen.  
 מלכות, ממלכה *f.* kingdom, royalty.

מִמַּעַל *adv.* from above; *see p.* 140.

מִן, מִי, מִי, מִי *prep.* from, *also sign of the comparative; see pp.* 51, 66, 143, 160.

\*מִנָּה (עַל-מִנָּה) *for the sake of.*

מְנוּחָה *f.* rest, place of rest.

מִנְחָה *f.* a gift, offering.

מָנַע *impf.* A, to withhold.

מְנַצֵּחַ *m.* conductor of music, *in the titles to several Psalms; see p.* 186 n.

מְסוּכָה *f.* hedge.

מִסְלָה *f.* road, path.

מִסְפָּד *m.* grief, lamentation.

מִסְפָּר *m.* number.

מַעְגָּל *m.* path, track.

מָעוֹט to be few; \**qal pass. ptc.* מעוט few, little.

מָעוֹט a little, a few; *as adj.* little, few; *as adv.* nearly, suddenly.

מַעֲיִם *m. pl.* bowels, womb.

מַעְיָן *m.* fountain.

מַעְלָה *f.* ascent (*pl.* מַעְלוֹת 'degrees,' *in the title of Psalms cxx-cxxxiv*).

מַעַן (*prop. subst. purpose*) *as particle,* because; לְמַעַן *in order that.*

מַעְרָה *f.* a cave.

מַעֲשֵׂה *m.* (עֲשָׂה) work, workmanship.

מָצָא *impf.* יִמָּצֵא to find; *hiph.* to present, deliver up.

מִצְוָה *f.* commandment.

מִקְדָּשׁ *m.* sanctuary.

מִקְוָה *m.* expectation, hope.

מָקוֹם *c.* (*pl.* מָקוֹת) place.

מִקְרָא *m.* reading, \*Scripture.

מָר *m.* (5) bitterness; *as adj.* מָר, מְרִירִים bitter.

מִרְאָה *m.* sight, vision.

מְרִגְלוֹת *f. pl.* (at) the feet (רִגְלֵי).

\*מְרִגְלִית *f.* (*pl.* מְרִגְלִיּוֹת) pearl.

מָרַד to rebel.

מָרָה to be bitter, rebellious, to disobey; *hiph.* to provoke, resist, rebel (בָּ).

מָרוֹם *m.* height.

מְרוּצָה *f.* course.

מִרְחָק *m.* remoteness; מִמְּרָחֵק from afar.

מִרְמָה *f.* deceit.

מִרְמָס *m.* a down-trodden thing.

מִרְעֵי *m.* friend.

מָרַר to be bitter; *hiph.* הִמְרִיר to make bitter, deal bitterly with (לָּ).

מְשׁוּכָה *f.* a thorn hedge.

מָשַׁח to anoint.

מָשִׁיחַ anointed, the Messiah, CHRIST.

מָשַׁךְ to take hold of, draw.

מִשְׁכָּן *m.* price.

מִשְׁכָּב *m.* bed.

\*מִשְׁכַּחַת *f.* forgetfulness (שָׁכַח).

מִשְׁכָּן *m.* dwelling, tabernacle

מִשַּׁל to rule, resemble.

מִשַּׁל *m.* proverb, parable.

מִשְׁמֶרֶת *f.* charge, ordinance.

\*מִשְׁנָה Mishna ('repetition,' from שָׁנָה).

מִשְׁעָנֶת *f.* (4) staff.

מִשְׁפָּח *f.* oppression.

מִשְׁפָּחָה *f.* family.

מִשְׁפָּט *m.* judgment, right, custom.

מִשְׁקָל *m.* weight.

מָשַׁשׁ to touch, feel.

מָת (*ptc. of* מוֹת) dead; מֵתִים the dead.

\*מִתּוֹן *adj.* deliberate.

מִתּוֹק *adj.* sweet; *subst. m.* sweetness.



מִתַּחַת from below ; *see p. 140.*

מָתַי *interrog. adv.* when ?

מֶתֶן *m.* gift, payment, recompense.

מִתְנִים *dual m.* loins.

מֶתֶק *impf. A,* to be sweet.

## נ

נָא, נֶאָא *particle appended, by way of supplication or exhortation, I pray!*

נֶאֱחָ *f.* pasture, habitation.

נֶאֱמַר to declare ; *chiefly as gal pass. ptc. const.* נֶאֱמַר ('said by') saith.

נֶאֱמַר to commit adultery.

נִבֵּא *niph.* נִבְּא to prophesy.

נְבוּאָה *f.* gift of prophecy.

נִבּוֹן, *see* בּוֹן.

נִבֵּט *[pi. נִבְּט]* ; *hiph.* הִבֵּט to look.

נְבִיא *m.* prophet.

נָכַל to wither, perish ; *piel* to dishonour, lightly esteem.

נָבַע to flow, spring ; *hiph.* הִבִּיעַ to utter.

נִגַּד *hiph.* הִגִּיד to tell, make known (לְ).

נִנְךָ *m.* front ; *generally as adv.* before, in the presence of ; *with prefixes and suffixes.*

נִגִּינָה stringed instrument, song ; *pl. in titles of Psalms.*

נָגַע to touch.

נָגַף to smite, wound, kill ; *niph.* to be defeated.

נִגַּשׁ *impf.* to approach ; *hiph.* הִגִּישׁ to bring near, offer, *as sacrifice.*

נָדַד *impf.* יָדַד and יָדַד to flee, wander.

נָדַף to scatter, drive away.

נָדַר to vow ; נֶדֶר *m.* a vow.

נָהַל *piel* נִהַל to lead, tend.

נָהָר *m.* river, stream ; נְהָרִים the two rivers ; *see* אֲרָם.

נָדַד (as נָדַד) to wander, shake, condole with ; *ptc.* נָדַד a wanderer.

נֶוֶה *m.* habitation.

נָוָה to lie down, rest ; *hiph.* הִנִּיחַ ; also הִנִּיחַ to cause to rest, leave.

נָוָה to flee, flee away.

נָוָה to be shaken, to wander ; *ptc.* נָוָה a fugitive.

נָוָה to shake ; *pilel* to wave (the hand), beckon.

נָחָה to guide, conduct ; *especially in hiph.*

נְחוּשֶׁת, נְחוּשָׁה *f.* copper, brass.

נְחִילָה *f.* wind instrument ; *pl. in title of Psalm v.*

נָחַל *impf. A,* to take possession of, inherit.

נַחַל *m.* water-course, brook, valley, shaft of a mine.

נַחֲלָה *f.* possession, inheritance.

נָחַם *niph.* נָחַם to be grieved, repent, to pity, comfort ; *hithp.* to comfort oneself.

נָחָשׁ *m.* serpent.

נָתַח *impf.* יָטַח to stretch, stretch out, pitch (as a tent) ; *ptc. pass.* נָטוּי outstretched ; *hiph. (imper. apoc. הָט)* incline, turn aside.

נָטַל to lift up, bear (as a burden), offer.

נָטַע *impf. A,* to plant ; נֶטֶע *m.* a plant.

נָטַשׁ to leave, forsake, scatter.

נָכַה *hiph.* הָכָה ; *impf.* יָכָה ; *apoc.* יָכַח to smite, wound, kill.

נִכַּר *hiph.* הִכִּיר to look upon, recognise, regard ; *piel* נִכַּר to acknowledge, sometimes to ignore, reject.

נִכְרִי *m.* stranger, foreigner ; *fem.* נִכְרִיָּה.

נָסַג *see* סוּג.

נָסָה *piel* to tempt; hence \*נִסְיוֹן *m.* temptation.

נָסַף to pour out, set.

נָסַע to depart, remove; *niph.* to be torn away; *hiph.* to transplant.

נָסַק to ascend: *in Sc. only 1 pers. sing. impf.* אָסַק.

נָעַם *m.* pleasantness, beauty; hence *pr. n.* נָעֲמִי 'Naomi.'

נָעַר *m.* boy, servant; נַעֲרָה *f.* girl, maiden.

נָפַל to fall; *hiph.* throw down, overcome, cast (as a lot).

נִפְשׁ *f.* breath, soul, life, person.

נָפַת *f.* dropping ('distillatio').

נָצַב *niph.* נִצָּב to be set or appointed; *ptc.* נָצַב set over, officer.

נָצַח (sometimes נִי) *m.* perpetuity; often with *prep.* לְ certainly, entirely, for ever.

נָצַל *niph.* to be delivered, escape; *piel* נִצַּל to deliver; *hiph.* to take away, rescue.

נָצַר to guard, watch, keep.

נִצָּר *m.* a branch, shoot.

נָקָה to be pure, innocent; *piel* to hold guiltless, cleanse.

נָקִי *adj.* (pl. נִקְיִים) innocent.

נָקַם to avenge; נִקְמָה *m.* vengeance.

נֵר *m.* a torch, lamp.

נָשָׂא *imperf.* יָשָׂא; *inf. const.* שִׁיֵּאת; *imp.* שָׂא to lift up, take away, bear, forgive; with פָּנִי to accept the person of; *niph.* to lift up oneself.

נָשַׁג *hiph.* הִשִּׁיג to reach, attain.

נָשָׂא *hiph.* הִשִּׁיא to deceive, beguile.

נָשַׁב to blow; *hiph.* to drive away.

נִשְׁם to gasp.

נִשְׁמָה *f.* breath, life.

נָשַׁק to kiss.

נִשְׁפָּר *m.* (4) eagle.

נָתִיב *adj.* trodden; *subst. m.* path.

נָתַן *impf.* יָתַן; *inf. const.* יִתֵּן to give, ascribe, permit, place.

נָתַן *qal or piel* to breakdown, destroy.

נָתַר *hiph.* הִתִּיר to loosen.

## ס

סָבַב *impf.* יָסַב and יָפַב to turn (*intrans.*), surround; *hiph.* to turn (*trans.*).

סָבִיב *m.* circuit; as *prep.* around.

סָבֵף *m.* thicket.

סָבַל to carry, endure.

סָגוֹר *m.* refined gold (because carefully stored).

סָגַר to shut, shut up, store; *piel* to surrender.

סָוַג to turn back; *hiph.* הִסִּיג to put away; *niph.* נִסְוַג.

סֹדֶר *m.* a secret.

סָוַף to pour out, anoint (נִסְוַף).

סוּם *m.* horse.

סוּף *m.* end, result.

סוּפָה *f.* whirlwind, storm.

סוּר to turn aside, depart; *hiph.* to remove, take away.

סָחַר to travel; *ptc.* סֹחֵר merchant.

סָחַר *f.* commerce; סֹחֵר *m.* merchandise, gain.

\*סִיג *m.* a fence (from סוּג, Song of Sol. vii. 2).

סִינִי *pr. n.* Sinai.

\*סִיעַ *piel* סִיעַ to sustain.

סָכַף to cover, interweave; *hiph.* לְ, עַל to protect (לְ, עַל).

סָכַר *niph.* to be shut.

סָלָה to tread, weigh; *pual* to be valued.

סֶלָה 'Selah,' a musical note (*perh.*

a 'pause,' or 'rest' to the voices during symphony).

כָּלַח to forgive.

כֶּלֶע *m.* rock.

כָּמַךְ to support.

כָּמַר to stand erect (as hair).

כָּעַד to uphold, sustain, comfort.

כָּעָרָה *f.* a violent wind, tempest.

כַּפִּיר *m.* sapphire.

כַּפֵּה *hithp.* הִסְתוּפָה to sit at the threshold (כַּף).

כָּפַר to write, reckon; *ptc.* כֹּפֵר scribe; *piel* to declare.

כִּפְּר *m.* (4) a writing, book.

כָּקַל to stone; *piel* to clear away stones.

כָּרַף, *see* שָׁרַף.

כָּתַר to conceal; *niph.* to be hidden; *hiph.* to hide, ignore, pardon.

כֶּתֶר *m.* secret place; *as adv.* בִּסְתֵר secretly.

## ע

עָב *c.* cloud.

עָבַד to serve, labour, worship, to render service in special ways, *as to till* (the ground).

עֶבֶד *m.* servant (of God or man).

עֲבָדָה *f.* service, especially of God.

עֲבוּר ('result') with prefix בִּ, on account or for the sake of.

עָבַר to pass over, transgress; *hiph.* to cause to pass over, to offer.

עֵבֶר *m.* the other side: *as prep.* beyond.

עֲבָרָה *f.* wrath.

עֵבְרִי *m.* a Hebrew; *f.* עֵבְרִיָּה.

עֵגֶל *m.* calf; *f.* עֵגְלָה heifer.

עֲגָלָה *f.* wagon, chariot, cart.

עָנַן *niph.* to shut oneself up (from marriage).

עָר *subst.* (duration), *as* לְעָר for ever; *also as prep.* until, during; *often with pref. and suff.* עַד־אֲשֶׁר, עַד...אֵם until.

עֵד *m.* witness, a witness.

עָרָה to tread, pass.

עֵדָה *f.* congregation.

עֲדוּת *f.* (pl. עֲדוּת) precept, covenant, testimony.

עֵדֶן *m.* pleasure, Eden.

עָרַר to set in order, arrange; *niph.* to be cultivated.

עֶרֶב *m.* (4) flock.

עוֹר to testify; *hiph.* הִעִיד to call to witness, bear witness, protest.

עוֹד, עַד again, as yet; בְּעוֹד awhile; מֵעוֹד ever since.

עָוָה to do wrong; *piel* to overturn.

עָוֹן, עֲוֹן *m.* (2) sin, iniquity.

עוֹז, עֹז *m.* (5) strength, power.

עוֹל, עַל *m.* (5) yoke.

עוֹלָה *f.* injustice, wickedness.

עוֹלֵל *m.* (עוֹל to suck) a child.

עוֹלָם *m.* (2) duration, antiquity, eternity, \*the world; *as adv.* לְעוֹלָם for ever, always.

עוֹף to fly; *pil.* עוֹפֵף.

עוֹף *m.* bird, birds (collective).

עוֹר to be astir or awake; *niph.* to be aroused; *hiph.* to arouse, awaken.

עוֹר *adj.* (pl. עוֹרִים) blind.

עוֹב to let go, forsake

עוֹזִי *adj.* mighty.

עָזַז to strengthen, prevail.

עוֹק *piel* עוֹק to dig.

עֲזָר to help; *ptc.* עֲזָר helper; עֲזָרָה *f.* help.

עָטָה to cover, fill (*as water-courses*).

עָטַר to surround; *piel* to crown;  
see p. 101.

עֵיט *m.* (*const.* עֵיט) bird of prey.

עֵין *c.* (*const.* עֵין; *dual* עֵינִים) an eye,  
or spring.

עִיר *f.* city; see p. 62.

עַל *prep.* upon, above, in regard to;  
often with suffixes, also with prefix,  
מֵעַל from above.

עָלָה to ascend, grow, increase;  
with עַל to excel; *hiph.* הֶעֱלָה to  
cause to ascend, offer (*as sacrifice*).

עֶלֶה *m.* (6) leaf.

עֲלִיוֹן the Most High.

עָלַם to be hidden; *hiph.* to conceal.

עַם, עָם *c.* (5) people.

עִם *prep.* with; often with suffixes (פִּי)  
as עִמָּדִי with me.

עָמַד to stand, abide; *hiph.* הֶעֱמִיד  
to establish, appoint.

עַמּוֹנִי *m.* Ammonite.

עֵמֶק *m.* valley.

עֹמֶר *m.* (4), *pl.* עֹמֶרִים sheaf (of  
corn); omer, a measure.

עָנָה (1) to answer, speak, sing.

עָנָה (2) to be humbled, afflicted.

עֲנוּהָ *f.* humility.

עָנִי *adj.* afflicted, suffering, poor;  
עָנוּ meek.

עֲנִי *m.* affliction, misery.

עָנַן *poel* to use magic; see p. 88.

עָנָן *m.* a cloud.

עֲנָף *m.* a branch.

עָפָר *m.* dust; *pl.* עֲפֻרֹת particles,  
nuggets.

עֵץ *m.* (3) a tree.

עָצַב to grieve, distress.

עֲצָה *f.* (עֲצָה) counsel, advice.

עָצוּם *adj.* strong, numerous.

עָצֵל *adj.* slothful.

עֲצָלוּת *f.* sloth.

עָצַם and עָצְמוּ to be strong, numer-  
ous.

עָצָם *f.* bone, selfsame, self.

עֲצָרָה or עֲצָרֹת *f.* assembly.

עָקֵב *m.* heel, end.

עָקֵב *m.* consequence; *as part.* be-  
cause, for the sake of.

עָקַר to uproot; hence \*עָקַר root.

עָר *m.* city (= עִיר); also enemy  
(= צָר).

עָרֵב *m.* evening.

עֲרָבָה *f.* desert; *as pr. n. with art.*  
the Arabah.

עָרָה *piel* עָרָה to uncover, lay bare.

עָרוּם *adj.* subtle, clever; עָרוּם  
naked עָרוּר.

עָרַף to prepare, set in order, com-  
pare with; hence \*עָרִיכָה *f.* order-  
ing.

עָרָף *m.* arrangement, estimation,  
price.

עֲרָמָה *f.* heap (as of corn).

עֲרֵעַר *m.* heath, shrub.

עֲרָף *m.* neck.

עֲרָפֶל *m.* thick darkness.

עָשׂ *m.* moth.

עָשָׂה to labour, work, do, make.

עָשִׁיר *m.* a rich man; *pl.* the rich.

עָשַׁק to oppress.

עָשָׂר *f.* עֶשְׂרֵה *m.* ten; *pl.* עֶשְׂרִים  
twenty. See § 267.

עָשַׁר to be rich; *hiph.* הֶעֱשִׁיר to  
enrich, become rich.

עֵת, עֵתָּה *c.* (5) *pl.* עֵתִים or עֵתוֹת  
time, season.

עַתָּה now.

לְעֵתִיד *adj.* ready; \* לְבוֹא \*  
in the future.  
עָתָק *impf. A*, to move, hasten from  
(מִן); *hiph.* to remove.

## פ

פָּאָר *piel* פָּאָר to adorn, glorify; *hithp.*  
to boast oneself (עַל against).  
פָּיַע to reach to, meet; *hiph.* to  
make to meet, intercede.  
פָּדָה to ransom, redeem.  
פֶּה *m.* (const. פִּי; see p. 62) mouth.  
פֹּה, פֹּה *adv.* here, hither.  
פֶּזֶז *m.* refined gold.  
פָּזַר to disperse, scatter.  
פָּחַד to fear; *hiph.* to cause to  
tremble.  
פַּחַד *m.* fear, dread.  
פְּטָרָה *f.* a precious stone; perhaps  
topaz.  
פֶּלֶא *m.* a wonder, miracle, 'the  
Wonderful.'  
פִּלֵּא *niph.* to be distinguished.  
פִּלַּג *niph.* to be divided.  
פִּלָּג *m.* channel, stream.  
פָּלַט to escape; *piel* and *hiph.* to  
deliver.  
פִּלָּךְ *m.* staff, spindle.  
פִּלַּל *hithp.* to intercede, pray.  
פִּלְנִי *with* אֶלְמִנִי a certain one.  
פִּלִּשְׁתִּים Philistines.  
פָּן *conj.* lest (always with *maqqeph*).  
פָּנָה to turn, regard; *piel* to remove,  
clear the way; *hiph.* to turn back.  
פָּנָה *m.* (plur. פָּנִים, const. פָּנִי) face,  
person, presence. With prefixes  
לְפָנִים formerly; לְפָנִי in the  
sight or presence of, before;  
עַל-פָּנִי towards, etc.

פָּנִינִים *pl. m.* corals or rubies.  
פֶּפֶחַ *adj.* lame.  
פָּעַל to work, perform (*poet. for*  
עָשָׂה), *gal* only. (The verb from  
which the names of the conjugations  
are derived.) See § 200.  
פֶּעַל *m.* a work.  
פֶּעַם *c.* footstep, time of an act, as  
פַּעַם שְׁבַע פַּעַמִּים twice; שְׁבַע פַּעַמִּים seven  
times, etc. As *adv.* now.  
פָּקַד to visit, enquire after, take  
account of, see pp. 77 sq.; *niph.* to  
be visited (with evil), punished;  
*hiph.* to appoint, commit.  
פְּקוּדִים *pl. m.* statutes, precepts.  
פָּר *m.* bull, bullock; פָּרָה *f.* cow,  
heifer.  
פָּרַד to separate.  
פָּרַח to blossom, break out.  
פְּרִי *m.* fruit.  
פָּרִיץ *adj.* violent.  
פָּרַן to break down, break forth.  
פָּרַשׁ to spread, stretch forth.  
פָּרַשׁ to distinguish, scatter; *pual*  
to be made clear.  
פָּשַׁט to spread abroad, strip, in-  
vade.  
פָּשַׁע to transgress, rebel.  
פִּשְׁעָה *m.* transgression, rebellion.  
פִּשְׁתָּה *m.* flax, linen.  
פַּת *f.* (5, *pl.* פֶּתִים) a morsel.  
פָּתַח to open; *niph.* to be opened,  
begun, loosed; *piel* to loosen.  
פֶּתַח *m.* opening, door, gate.  
פְּתִי *m.* simple, foolish one.

## צ

צֹאן, צֹאֵן *c.* sheep, flock.  
צָבָא *m.* (pl. צְבָאוֹת) host, army, as  
in the title Jehovah, God of Hosts  
(‘Sabaoth’).

צָבַט to reach.

צָבַר to heap up, gather.

צָבַר *m. pl.* צִבְרִים heap (2 Ki. x. 8),  
\*congregation.

[צָבַת] *m.* handful.

צֶר *m.* (5) side ; מֵצֵד beside.

צָדִיק just, righteous.

צָדַק *impf. A.* to be just, act justly,  
be reckoned just, *piel* ; *hiph.* to  
justify.

צִדְקָה *m.* righteousness.

צִדְקָה *f.* justice, righteousness.

צִוָּה *piel* צִוָּה to command, ordain.

צִוָּה *m.* honeycomb (*from* צִוָּה to  
flow).

צִוָּה to pour out, melt.

צִוָּה *m.* rock.

צָחַק to laugh ; *piel* to mock, sport.

צִיָּה *f.* dry or solitary place.

צִיּוֹן *f.* (citadel) Zion.

צֶל *m.* (5) shadow, shade.

צָלַח and צָלַח to cross, as a river,  
to prosper ; *hiph.* to make to  
prosper, to be prosperous.

צָלַל to tingle (of the ear) ; to  
quiver (of the lips).

צֶלֶם *m.* shadow, image.

צִלְמוֹת deep darkness. See p. 188  
note, v. 4.

\*צִלְצֵל a cymbal (*i. c.*).

צָמָא to thirst.

צָמְאוֹן *m.* a thirsty place.

צָמַח *impf. A.* to flourish ; *hiph.* to  
cause to grow.

צֶמֶר *m.* wool.

\*צָנִיעוּת *f.* humility, reverence (צָנַע  
to be humble).

צָעַד *m.* a step.

צָעַק *impf. A.* to cry out, summon.

צָעָקָה *f.* a cry.

צָפָה to watch ; *ptc.* צוֹפֶה watch-  
man.

צָפוֹן *c.* the north, as if the 'hidden'  
or dark quarter (צָפִן).

צָפוֹר *c.* a small bird, sparrow.

צָפַן to hide, lay up.

צָר, צָר *m.* (5) enemy.

צָרָה *f.* sorrow, distress.

צָרַע to be stricken with leprosy ;  
*qal pass. ptc.* צָרוּעַ and *pual ptc.*

מְצָרַע leper.

צָרַף to refine, as metals ; *qal pass.*  
*ptc.* צָרוּף pure.

צָרַר to straiten ; *often impers. as*

צָר לִי 'There is distress to me' ;

I am in trouble ; *ptc.* צָרַר  
adversary.

## ק

קָבַל *piel* קָבַל to receive, accept.

קָבַץ to assemble, gather together.

קָבַר to bury.

קָבֵר *m.* burying-place, sepulchre.

קָרַד *impf.* יָקַד to bow down.

קָדוֹשׁ *adj.* holy, sacred, pure.

קָדָם *m.* front : *as adv.* before (in  
place) ; the east ; קִדְמָה (ה  
*local*), eastward.

קִדְמוֹת *m.* the crown of the head.

קָדַשׁ and קִדְּשׁ to be holy ; *niph.* to  
be sanctified ; *piel* to hallow,  
sanctify ; *hiph.* to dedicate, sanc-  
tify.

קִדְּשׁ *m.* holiness ; קִדְּשִׁים  
the Holy of Holies.

קוֹ or קוֹ *m.* (5) a measuring line ;  
*perhaps* a chord (music).

קָוָה to expect, hope ; *piel* wait for  
or upon.

קוֹל *m.* voice, sound ; קוֹל יְהוָה and  
קִלְלוֹת thunder.

קום to arise, stand; *hiph.* to raise;  
*piel* קים to confirm.

קומה *f.* stature, height.

קוץ *hiph.* הקיץ to awake.

קוש to ensnare.

קטל to slay; Job xiii. 15, xxiv. 14;  
Ps. cxxxix. 19 only (often used as  
a paradigm of the strong verb).

קטן *adj.* (plur. קטנים) small.

\* קים firm, steadfast (קים).

קיץ *m.* summer, summer fruit.

קלי *m.* parched corn.

קלל to be diminished, lightly re-  
garded, unworthy (hence *qal*  
light); *piel* to revile.

\* קלקלה *f.* misfortune.

קן *m.* (5) nest, chamber.

קנא *piel* to be jealous (ל for; ב of).

קנה to acquire, purchase.

קנה *m.* reed, stalk, reeds (collective).

קנין *m.* possession, wealth.

קץ *m.* (5) end, limit.

קצה *m.* end, extremity, border.

קציר *m.* harvest, foliage, bough.

קצף to be angry; *hiph.* to provoke  
to wrath.

קצץ to cut up, or off.

קצר to reap; *ptc.* קצר reaper.

קצר short (i. e. 'cut off').

קצת *f.* extreme part, a part.

קרא *impf.* יקרא to call, cry, call  
upon; also to come upon, meet.

קרב and קרב *impf.* A, to draw near,  
approach.

קרב *m.* the midst; as *prep.* among;  
often with prefixes ב or מן.

קרה to meet, happen.

קרוב *adj.* near (in time, place, or  
association).

קרן *f.* (dual קרנים) horn; often  
*metaph.* for power.

קשת *c.* a bow.

## ר

ראה *impf.* יראה to see; *niph.* to be  
seen, appear; *hiph.* הראה, *impf.*  
*apoc.* ירא to show.

ראם *m.* a wild ox, buffalo.

ראמות *f. pl.* heights, also coral (as  
high-priced).

ראש *m.* (pl. ראשים) head, summit.

ראשון former, first; also as *adv.*  
formerly.

רב *adj.* (5) much, many, great;  
\*as *subst.* master, 'Rabbi.'

רבב to become many.

רבבה *f.* (pl. const. רבבות) a great  
multitude, myriad.

רבה to be abundant; *hiph.* to  
multiply.

רבץ *impf.* A, to crouch, lie down;  
*hiph.* to cause to lie down.

רגל *c.* (dual רגלים) foot.

רדף to follow, pursue, persecute.

רוב, רב *m.* a multitude, abundance;  
לרב abundantly.

רזה to be satisfied.

רוח *c.* (pl. רוחות) breath, spirit.

רויה *f.* abundance.

רום to be high, proud; *pil.* רומם  
and *hiph.* הרים to lift up, exalt.

רוץ to run; *ptc.* רץ courier.

רוק *hiph.* הריק to empty, draw (a  
sword).

רוש to be poor; *ptc.* רש poor.

רון to be weighty; *ptc.* רון prince,  
ruler.

רחב to be enlarged; *hiph.* to en-  
large, open.

**רָחֵב** *adj.* large, wide.  
**רוֹחַב** *m.* breadth, extent.  
**רַחוּם** *adj.* merciful.  
**רָחוֹק** *m.* distance; *as adj. or adv.* far; *often with prep. pref.* afar, from afar.  
**רָחַם** *piel* to pity, have mercy on (*acc.*); *pual* רָחַם to obtain mercy.  
**רַחֲמִים** *pl.* compassion.  
**רֶחֶם** *c.* (4) womb.  
**רָחַץ** *impf. A,* to wash.  
**רָחַק** to be distant; \**hithp.* to keep oneself far from (מֵן).  
**רִיב** to dispute, contend with (אֵת).  
**רִיקָם** *adv.* emptily, without cause.  
**רָכַב** *impf. A,* to ride.  
**רָמָה** or רָמוֹת *f.* height.  
**רָנַן** *impf.* יָרַן to sing, shout; *piel* to cry out, rejoice in (בֵּי).  
**רַע** *adj.* wicked, evil; *as subst.* wickedness, evil (man or thing).  
**רֵעַ** *m.* a friend, companion.  
**רָעַב** *impf. A,* to be hungry.  
**רָעָב** *m.* hunger, famine.  
**רָעַד** *m. and* רָעָה *f.* trembling.  
**רָעָה** to feed (*trans. or intrans.*), rule; *ptc.* רָעָה shepherd.  
**רָעַם** *impf. A,* to roar; *hiph.* to thunder.  
**רָעַע** (1) to break in pieces.  
**רָעַע** (2) to be evil; *hiph.* to do evil.  
**רָעַשׁ** to shake; *hiph.* to cause to shake.  
**רָפָא** to heal; *ptc.* רָפִיא physician.  
**רָפָה** to hang down, become weak; hence רָפָה weak (name of a Masoretic sign).  
**רָצָה** to be pleasant with, favourable to, enjoy.  
**רָצוֹן** *m.* approbation, good pleasure, will.

**רָק** (*prop. subst.* 'leanness') *adv.* only, except.  
**רָקַד** to leap; *hiph.* to make to leap.  
**רָקִיעַ** *m.* expanse, 'firmament' (רָקַע to beat out, spread abroad).  
**רָשׁ** *qal imper. of* יָרַשׁ.  
**רָשַׁע** *impf. A,* to act wickedly; *hiph.* to condemn.  
**רָשָׁע** *adj.* wicked.

## ש

**שָׂאָה** (*inf. const. of* נָשָׂא, *as subst.*) acceptance.  
**שָׂבַע, שָׂבַע** to be filled, satisfied; *hiph.* to satisfy.  
**שָׂדֶה** *m.* field, land; (*poet.* שָׂדֵי).  
**שָׂם** or שָׂים to place, set: *with* לֵב heart, expressed or understood, to consider (לֵּ); *hiph.* to regard, observe.  
**שָׂשׂ** or שָׂישׁ to rejoice, exult in (בֵּי).  
**שָׂחֹק** *m.* merriment.  
**שָׂחַק** to mock, laugh; *piel* to laugh, play, rejoice.  
**שָׂיב** to be grey-haired.  
**שָׂיְבָה** *f.* grey hairs, old age.  
**שָׂיַח** to meditate, converse.  
**\*שָׂיַחָה** *f.* converse.  
**שָׂכַל** to be wise, skilful; *hiph.* to teach; *ptc.* מְשַׁכִּיל instructive, as in titles to several Psalms.  
**שָׂכַר** *impf. A,* to hire, bribe.  
**שָׂלְמָה** or שְׂמֻלָּה *f.* a garment, raiment.  
**שָׂמַח** and שָׂמַח to be glad, rejoice; *piel and hiph.* to gladden.  
**שָׂנֵא** *impf.* יִשְׂנֵא to hate; *ptc.* שֹׂנֵא enemy.  
**שְׂעָפִים** *pl. m.* visions (*lit.* 'branches,' from סַעֲפָה; see Isa. x. 33).



שָׁעַר to shudder.

שַׁעֲרָה *f.* hair; *m. coll.* שַׁעֲרָה.

שַׁעֲרָה barley (plant); שַׁעֲרִים barley (grain).

שָׁפָה *f.* (dual שָׁפָתִים) lip.

שָׂרָה *m.* (5) prince; שָׂרָה *f.* princess ('Sarah').

שָׂרוֹן *m.* thong, shoe-tie.

שָׂרִיגִים *pl. m.* shoots or branches (of the vine).

שָׂרַף to burn.

שָׂרָפִים ('burning ones') attendants on the heavenly throne, seraphim, Isa. vi; also fiery serpents, Num. xxi.

שָׂרֵק *m.* a choice vine.

## ש

שָׁ, שֵׁ as prefix; see § 297 *f.*

שָׁאֵב *impf. A,* to draw water.

שְׁאוֹל *c.* 'Sheol,' the grave, the unseen world.

שָׁאַל and שָׁאַל to ask, desire.

שָׂאַר to be left over; hence שְׂאֵרִית *f.* residue.

שָׁבָה to take captive.

שָׁבַט and שָׁבַט *c.* (4) staff, rod, sceptre, tribe.

שְׂבֹלַת *f.* ear of corn.

שָׁבַע to make oath; *niph.* to swear; *hiph.* to bind by oath, adjure.

שִׁבְעָה *f.*, שִׁבְעָה *m. num.* seven; *pl.* שִׁבְעִים seventy. See p. 135.

שָׁבַר to break in pieces, 'shiver.'

שָׂבָר *m.* corn.

שָׁבַת to cease, rest (מִן); *hiph.* to deprive one (לְ) of.

שַׁבָּת *c.* Sabbath.

שַׁדַּי Almighty, 'Shaddai'; a Divine name.

שָׁהָם *m.* the onyx or beryl.

שָׁוָא *m.* vanity, falsehood, guilt.

שָׁבַח to turn; often adverbial, as 'I will return and do' = 'I will do again'; *hiph.* הִשְׁבִּיחַ to restore, requite.

שָׁוָה to bruise, shatter.

שָׁוֶר *m.* trumpet.

שָׁוָה or שָׁוָה to sing.

שָׁוָה sometimes שָׁוָה to lay, set, appoint, make.

שָׁוָה to behold keenly.

שָׁוָה to bow oneself; *hiph.* הִשְׁתַּחֲוָה to worship.

שָׁחַל *m.* lion.

שָׁחִץ *m.* fierceness, pride.

שָׁחַק to crush.

שָׁחַת *niph.* נִשְׁחַת to be corrupt; *piel and hiph.* to corrupt, destroy.

שָׁוָה *m.*, שָׁוָה *f.* singing, a song.

שָׁוָה *m.* thorns.

שָׁכַב *impf. A,* to lie down, sleep.

שָׁכַח *impf. A,* to forget.

שָׁחַם *hiph.* הִשְׁכִּים to arise (in the morning), hence to do (anything) earnestly.

שָׁחַם in pause שָׁחַם *m.* shoulder ('Shechem').

שָׁכַן and שָׁכַן to abide, dwell.

שָׁכֵן *m.* inhabitant, neighbour.

\* שָׁלַח (לְ) prep. of (sign of gen.).

\* שָׁלַח (לְ) with neg.) without.

שָׁלַג *m.* (4) snow.

שָׁלוֹם *m.* (2) peace, prosperity: used as a form of greeting.

שָׁלַח *impf.* יִשְׁלַח to send, put forth (as the hand); *piel* to send away, cast out, reach forth.

שֻׁלְחָן *m.* table; *from* שָׁלַח *to send, spread out.*

שָׁלַךְ *hiph.* to cast off, expel; *hoph.* הִשְׁלַךְ or הִשְׁלִיךְ *to be cast out, destroyed.*

שָׁלַל *inf.* שָׁל *to scatter, plunder.*

שָׁלַל *m.* (spoil) gain.

שָׁלַם or שָׁלַם *impf.* א, *to be at peace, be ended*; *piel* *to complete, restore, recompense*; *hiph.* *to make peace with, make an end.*

שָׁלַף *to draw (as a sword), draw off (as a shoe).*

שָׁלֹשׁ *f.* (const. שָׁלֹשׁ, שָׁלֹשׁ, שָׁלֹשׁ) *m.* (const. שָׁלֹשֶׁת) *num.* three; *see p. 134*; שָׁלֹשׁ הַיּוֹם *the day before yesterday*; הַיּוֹם שָׁלֹשׁ ('yesterday (and) the day before') *formerly*; שָׁלֹשִׁים *thirty.*

שָׁמָּה *adv.* there, thither; שָׁמָּה *thither*; מִשָּׁמָּה *thence*; *see p. 140.*

שֵׁם *m.* name.

שָׁמַד *hiph.* הִשְׁמַד *to destroy.*

שָׁמַיִם *m. pl.* of שָׁמַיִם *heaven, the sky, \*meton. for God.*

שָׁמִיר *m.* briar.

שָׁמַם *to be desolate, astonished.*

שָׁמֶן *m.* fatness, oil.

שָׁמֹנֶה, שָׁמֹנֶה *num.* eight; שָׁמֹנִים *eighty. See p. 134.*

שָׁמַע *also שָׁמַע, impf.* יִשְׁמַע *to hear, hearken (בְּ); hiph.* *to inform, signify, proclaim*; \*שָׁמִיעָה *hearing.*

שָׁמַע *m.* rumour, fame.

שָׁמִין *m.* a whisper, hint.

שָׁמַר *to keep, watch, preserve*; *niph.* *to take heed.*

שָׁמֶשׁ *c.* (4) the sun.

שֵׁן *c.* (5) tooth, crag.

שָׁנָה *f., pl.* יָמִים *and יָוֹם* a year.

שָׁנָה *f.* sleep.

שָׁנִים *m.* (const. שָׁנִים), שְׁנָיִם *f.* (const. שְׁנָיִם) *num.* two. *See § 265 (2).*

שָׁסַע *to cleave, divide.*

שָׁעַר *m.* (4) gate.

שְׂעֻשׂוּעִים *pl. m.* delights.

שָׁפָהָה *f.* handmaid.

שָׁפַט *to judge*; *ptc.* שׁוֹפֵט *judge or ruler.*

שָׁפַל *impf.* א, *to be low*; *hiph.* *to lay low, humble.*

שָׁקָה *hiph.* הִשְׁקָה *impf. apoc.* יִשְׁקֶה *to give to drink, to water (the ground).*

שָׁקַט *to rest, be silent, cease from action.*

שָׁקַל *to weigh, estimate, pay.*

שָׁקֶל *m.* (4) shekel, weight or coin.

שָׁקַר *to deceive (with לְ).*

שָׁקָר *m.* (4) deceit, falsehood.

שָׁרִיּוֹן *m.* ('coat of mail') Sirion (Mount Hermon).

שָׁרַץ *to swarm.*

שָׁרַשׁ *hiph.* *to cause to take root, to strike root*; *piel*, *uproot.*

שָׁרֵשׁ *m.* (4) root.

שָׁרַת *piel* שָׁרַת *to attend upon, minister to (acc. or לְ); שָׁרַת* *ministry*; *ptc.* מְשָׁרַת *minister, attendant.*

שֵׁשׁ *f.* שֵׁשֶׁת (const. שֵׁשֶׁת) *m. num.* six. *See p. 269.* שֵׁשִׁי *m.*, שֵׁשִׁית *f.* a sixth part; שֵׁשִׁים *sixty.*

שֵׁשׁ *m.* fine linen.

שֵׁשׁוֹן *m.* gladness.

שָׁתָה *impf.* יִשְׁתֶּה, *apoc.* יִשְׁתֶּה *to drink.*

שָׁתַל *to plant.*

## ת

- תֵּבָה *f.* ark (of Noah, of Moses).  
 תְּבוּאָה *f.* increase, fruit.  
 תְּבִינָה *f.* understanding (בִּינָה).  
 תֵּבֶל *f.* the world, habitable earth.  
 תְּהוֹם *c.* the deep, abyss.  
 תְּהִלָּה *f.* folly.  
 תְּהִלָּה *f.* praise (תְּהִלִּים), \*תְּהִלִּים the Book of Psalms).  
 תּוֹדָה *f.* thanksgiving.  
 תּוֹךְ *m.* (const. תּוֹךְ) the midst, often with *pref. prepositions*, as בְּתוֹךְ in the midst of, etc.  
 תּוֹכַחַת *f. pl.* תּוֹכַחוֹת reproof, argument, correction (יִכָּח).  
 תּוֹלְדוֹת *f. pl.* generations.  
 תּוֹעֵבָה *f.* abomination.  
 תּוֹר to explore, spy out.  
 תּוֹרָה *f.* (יִרָה) law, the Law.  
 תְּחִלָּה *f.* beginning.  
 תְּחִנָּה *f.* favour, supplication.  
 תַּחַת (*properly subst.* 'depression') as *adv. or prep.* beneath, instead of; often with *suffixes*; see p. 144.  
 תְּכִלִּית *f.* limit, perfection.  
 תָּכַן to adjust; *piel* to weigh, measure.  
 תָּלָה to hang.  
 תָּלִי *m.* quiver (as hung).

- \*תִּלְמוּד *m.* study, 'Talmud' (לְמוֹד).  
 תִּלְמִיד *m.* scholar.  
 תָּמּוּל *adv.* yesterday; see שָׁלַשׁ.  
 תְּמוּרָה *f.* exchange.  
 תְּמִיד *m.* perpetuity; as *adv.* perpetually.  
 תָּמִים *adj.* complete, perfect; *subst. m.* uprightness; as *adv.* uprightly.  
 תָּמַךְ to hold, uphold.  
 תָּמַם to complete, perfect; to be whole or upright; *hiph.* to make perfect, cease.  
 תֵּעַב *niph.* to be abominable, abhorrent; *piel* to abhor; *hiph.* to do abominably.  
 תָּעָה to wander, err, go astray.  
 תְּעוּדָה *f.* attestation, custom.  
 תַּעֲלָמָה *f.* hidden thing.  
 תַּעֲנוּג *m.* luxury.  
 תִּפְאָרֶת, תִּפְאָרָה *f.* beauty, glory.  
 תִּפְלָה *f.* folly, impiety.  
 תְּפִלָּה *f.* prayer.  
 תִּקְוָה *f.* expectation, hope.  
 תְּקִיפָה *f.* orbit, circuit.  
 תְּרִדָּה *f.* deep sleep.  
 תְּרוּעָה *f.* clang, shout.  
 תְּשׁוּבָה *f.* return, answer, \*repentance.

## II. ENGLISH-HEBREW.

For Proper Names, see p. 308.

Where necessary, the declension of Nouns is indicated, especially in 4 and 5, with the characteristic short vowel. For the rest, see Paradigms, pp. 264-272.

abide, to, יָשַׁב (to sit, remain);

שָׁבַן (to dwell); עָמַד (to stand).

abomination, תּוֹעֵבָה.

accept, to, רָצָה; acceptance, רָצוֹן.

account, to, חָשַׁב.

add, to, יָסַף *often with infinitives to denote repetition, Thus, 'doing a thing again' is in Heb. 'adding to do it.'*

adversary, צָר (5, *pl.* צָרִים); (צָרָר) to bind, persecute).

afar, רָחוֹק (*adj. used as adv.*).

afflicted, to be, עָנָה; *in piel and hiph.* to afflict, oppress; afflicted, *adj.* עָנִי; affliction, עֲנִי *m.*

after, אַחֲרָי *adv. and prep.*

again. See add, to.

all, כָּל, כָּל־.

alone, לְבַד *from* בֶּדֶד (5) separation (בִּדְדָּר).

altar, מִזְבֵּחַ.

always, תָּמִיד.

amaze, to, הֵאֵם, *hiph. of* שָׁמַם.

ambush, to lay, אָרַב; ambush, *subst.* מֵאֲרָב.

among, בֵּין between; בְּתוֹךְ in the midst of.

angel, מַלְאָךְ messenger; *const.* מַלְאָךְ.

anger, כַּעַס vexation, irritation;

אַף (5) wrath; זַעַם indignation.

announce, to, הִגִּיד, *hiph. of* נָגַד.

anoint, to, דָּשַׁן *piel*; מָשַׁח; anointing, מִשְׁחָה.

anointed, the, מָשִׁיחַ (Messiah).

another, אֲחֵר.

appear, to, רָאָה (to see), *niph.*

arise, to, קוּם; *hiph.* to arouse.

ark, תִּבְיָה (of Noah, of Moses); אָרוֹן (of the Covenant).

arm, זְרוּעַ (*pl.* זְרוּעִים or זְרוּעוֹת).

ascend, to, עָלָה *qal and hiph.*

assembly, קָהָל.

astonished, to be, שָׁמַם; *pilel ptc.*

מִשׁוּמָם astonished.

attempt, to, נָסָה; *piel* נִסָּה.

authority, הִקָּף, מְמַשְׁלָה.

avenge, to, נָקַם; avenger, נוֹאֵל, מְתַנְקֵם.

awake, to be, קִיץ, קִיץ *hiph.*; עוֹר *in hiph.* to awaken.

awful, נֹרָא, *niph. ptc. of* יָרָא.

base, שָׁפַל *adj.*; baseness, שְׁפָלוּת.

battle, מִלְחָמָה.

be, to, הָיָה. See p. 127.

beast, בְּהֵמָה (generally of cattle);  
living thing, חַי.

because, כִּי.

become, to, הָיָה לְ.

bed, מִטָּה.

before, טָרָם (in time); נֶגֶד (in  
space); לִפְנֵי.

beginning, תְּחִלָּה, ראש.

behalf of, on, עַל, בְּעֵד.

behold! הִנֵּה, הֵן.

beloved, יָדִיד, דּוֹד, or *ptc. pass.*  
אַהֲבָה *gal*.

between, בֵּין (often with suffixes).

blameless, נָקִי; to be blameless,  
נִקְיָה *niph.*

bless, to, בָּרַךְ (to kneel), *in pass. ptc.*  
*gal*, but generally *in piel*. In *hith-*  
*pacl*, to bless or congratulate  
oneself.

blessed, to make, אָשַׁר; *piel* אִשְׁרָא.

blessednesses (of), אִשְׁרֵי *in the*  
*phrase* 'blessed are' as Ps. i. 1.

blessing, בְּרָכָה (const. בְּרִכַּת).

blood, bloodshed, דָּם (const. דָּם;  
*plur.* דָּמִים, const. דָּמִי).

blow, to, נָפַח, נָשַׁף; תָּקַע to blow  
a trumpet.

bonds, מוֹסְרוֹת *i. c.* מוֹסְרֵי.

book, סֵפֶר (4 ס). See p. 60.

bow, a, קֶשֶׁת (4 ק).

bow down, to, שָׁחָה; *hithp.*  
הִשְׁתַּחֲוָה.

bread, לֶחֶם (4 ל).

break in pieces, to, שָׁבַר; נָפַץ  
*spec. piel*.

breath, נְשָׁמָה, רוּחַ (spirit).

bright, brightly, בְּהִיר.

bring, to, הָבִיא, *hiph. of* בּוֹא to  
come; קָרַב *in hiph.*

bring back, to, הָשִׁיב, *hiph. of* שׁוּב  
to turn.

bring forth, to, יָלַד (of birth);  
הוֹצִיא, *hiph. of* יָצָא (to go out).

brother, אָח, p. 62.

burn, to, בָּעַר.

burnt-offering, עֹלָה.

bury, to, קָבַר.

buy, to, קָנָה; שָׁבַר to buy food.

by, בְּ; בִּיד by means of; אֶצֶל  
near.

call, to, קָרָא.

captain, נָגִיד, שָׂר (5, *pl.* שָׂרִים).

carry away, to, נָלַח *hiph.*, שָׁבָה (to  
take away as captive).

cattle, בְּהֵמָה (beast); also מְקָנָה  
(possession).

cause, דָּבָר (word, matter); רִיב  
(matter of contention).

cease, to, שָׁבַת, חָדַל.

cedar, אֶרֶז (4 א).

censer, מִחְתָּה.

change, to, חָלַף.

charge (trust committed), מִשְׁמֶרֶת.

chastening, מוֹסֵר.

child, יָלַד offspring (4 י); בֶּן son;  
יִשְׂרָאֵל children of Israel.

choose, to, בָּחַר; בָּחִיר chosen one.

circuit, תְּקוּפָה, גְּבוּל border.

city, עִיר, see p. 62; קִרְיָה.

clean, טָהוֹר. See pure.

cleanse, to, טָהַר *piel*.

clothe, to, לָבַשׁ.

cloud, עָב, עָנָן (*pl.* עָבִים), שָׁחַק  
*collective*.

column, עֲמֹוד, תִּמְרָה.

come, to, בּוֹא.

come before, to, קָדַם *piel*.

come near, to, קָרַב.

come up, to, עָלָה.

command, to, צוה *piel*.  
 commandment, מצוה.  
 commit, to, גָּלַל (roll upon, entrust to, עָל), נתן, עָשָׂה, שׁוּם.  
 compass, to, נָקַף *in hiph.*; סָבַב.  
 confound, to, בָּלַל.  
 congregation, עֵדָה, קָהָל.  
 consider, to, בִּין or בִּין.  
 constantly, נָצַח (perpetuity).  
 continue, to, יָסַף *qal or hiph.*; יָשַׁב (to dwell, abide).  
 contrite, נִדְבָּה, *ptc. niph. of דָּבָה*.  
 cord, חָבַל (4 ח), יָתֵר (4 י), a tent-cord.  
 counsel, עֲצָה (*from יָעַץ*).  
 country, אֶרֶץ land, earth (4 א); שָׂדֶה open place, field.  
 covenant, בְּרִית.  
 cover, to, כָּסָה *piel*.  
 create, to, בָּרָא; יָצַר to form or fashion.  
 Creator, the, יוֹצֵר.  
 crimson, ruddy (of sand) אֶדְמוֹנִי.  
 cry, to, קָרָא, צָעַק (to call); שָׁוַע *piel* (to cry for help).  
 cry, a, וָעֵקָה.

darkness, חֹשֶׁךְ (4 ח).  
 daughter, בַּת. See p. 62.  
 day, יוֹם, see p. 62; יוֹמָם daily.  
 deal justly, to, עָשָׂה *with מִשְׁפָּט* צָדִיקָה or צִדְקָה.  
 death, מוֹת *const.* מוֹת. See to die.  
 deceitful, אֲכֹזֵב (disappointing); בִּגְדָן *ptc.* (untrustworthy).  
 declare, to, הִגִּיד *hiph.* (נָגַד to be in front).  
 deed, מַעֲשֵׂה.  
 delight, to, חִפֵּן.

deliver, to, הִצִּיל, *hiph.* (*passive by niph.*) of נָצַל.  
 departure, מוֹצָא, צֵאת (יָצָא).  
 depth, עֵמֶק, תְּהוֹם, מְצוּלָה.  
 descend, to, יָרַד, *hiph.* הוֹרִיד to let down.  
 desire, to, אָוָה *piel and hithp.*; חָמַד.  
 desire, *subst.* תַּאֲוָה, חֲמֻדָּה.  
 destroy, to, אָבַד *pi. and hiph.*; שָׁחַת *piel*; הִשְׁחִית *hiph.* (שָׁחַת).  
 destruction, אִיד, אֲבִדוֹן.  
 die, to, מוֹת, *hiph.* (הָמִית) to put to death; מֵתִים the dead.  
 disgrace, to, נָבַל *in piel*.  
 distress, *subst.* צָרָה.  
 do, to, עָשָׂה, פָּעַל.  
 do evil, to, חָטָא (to sin); רָעַע *hiph.*  
 draw near, to, קָרַב.  
 draw out, to, אָרַךְ, *hiph.* to lengthen; מָשַׁךְ (to draw towards).  
 dream, to, חָלַם; a dream, חֲלוֹם.  
 dry land, יַבְשָׁה, חֲרָבָה.  
 dung, דָּמֶן; dunghill, מְדֻמָּנָה.  
 dust, עָפָר.  
 dwell, יָשַׁב (to sit down); גִּוַר (to sojourn).

ear, the, אוֹן; dual אוֹנִים, hence *hiph.* הָאֵוִין to give ear.  
 earth, אֶרֶץ, אֲדָמָה ground; תֵּבֵל the inhabited earth.  
 eat, to, אָכַל.  
 end, לָקֵץ (5 ק) latter part, אַחֲרִית.  
 end, to, בָּלָה *qal. intr., pi. trans.*  
 endure, to, יָכַל to be able; עָמַד to stand (firmly).  
 enemy, אֹיֵב, *qal ptc. of אָיַב* to hate.  
 enlighten, to, הֵאִיר, *hiph. of אָוֵר*.  
 envy, to, קִנָּא, *piel of קָנָא*; envy, *subst.* קִנְאָה.

- escape, to, נִמְלֵט (to be smooth);  
*niph. of מלט* to be smooth.  
 establish, to, הֵבִין, *hiph. of בין*;  
 קוּם, *hiph. of הקים*.  
 even, *conj.* אֵף, אֵם; even to, עַד.  
 evening, עָרֵב (4 ע).  
 ever, for, לְנֶצַח; for ever and ever,  
 עוֹלָם וָעֶד.  
 every, כָּל- from כּוֹל all, the  
 whole. See p. 161.  
 evil, רָע *m.*; רָעָה *f.*  
 exalt, to, רוּם (to be high), *pil.*  
 הָרִים, *hiph. of רוּם*.  
 excellent, to be, שָׁנַב *in niph.*  
 excellent, אֲדִיר, יָתֵר.  
 exult, to, גִּיל.  
 eye, an, עֵינַי, *const. עֵין, dual עֵינִים*.  
 face, פָּנִים, *pl. of פָּנָה\**; *const. פָּנִי*.  
 fail, to, אָבַד to perish; כָּלָה to  
 come to an end.  
 faithfulness, אֱמוּנָה.  
 fall, to, נָפַל.  
 falsehood, שָׁקֵר (4).  
 father, אָב, p. 62.  
 fear, to, יָרָא.  
 fearful, יָרֵא.  
 fiery, say of fire, אֵשׁ.  
 fight, to, לָחַם (to devour).  
 fill, to, מָלָא.  
 find, to, מָצָא.  
 finish, to, כָּלָה *piel of כָּלָה*.  
 fish, *subst.* דָּג, *pl.* דָּגִים.  
 flame, לָהֵב, לֶהָבֵה.  
 flee, to, בָּרַח, נוּם, נָדָד.  
 flesh, בָּשָׂר.  
 flock, עֶדְרָה herd (4 ע); צֹאן sheep.  
 flood, מַבּוּל (the Deluge); נָהָר.  
 flow, to, זָבַח, זָבַח.  
 follow, to, רָדַף.  
 food, אָכַל (4 א).  
 fool, foolish; אָוִיל (wicked); בָּסִיל  
 (unwise); נָבֵל (worthless).  
 foot, רֶגֶל (4 ר).  
 forget, to, שָׁכַח.  
 forsake, to, עָזַב.  
 fourfooted, הֶלֶךְ עַל אַרְבַּע.  
 friend, רֵעַ (*pl.* רֵעִים).  
 fruit, פֶּרִי (4 פ or פּ).  
 fulfil, to, כָּלָה *piel*, מָלָא *spec. piel*.  
 full, to be, שָׂבַע; to become full,  
 מָלָא.  
 furnace, כּוּר; עֲלִיל (crucible);  
 כְּבִשָּׁן (burning-place).  
 garden, גֶּן (5, *pl.* גִּנִּים).  
 garment, בְּגָד covering (4 ב);  
 לְבוּשׁ clothing; כְּתָנִית or כְּתֹנֶת  
 coat.  
 garrison, מִצָּב or מִצָּב.  
 gate, דֶּלֶת, דְּלָתִים (4 ד, *dual*).  
 gather, to, אָסַף; to gather to-  
 gether, קָהַל *hiph.*  
 generation, דּוֹר.  
 Gentile, גּוֹי (*pl.* גּוֹיִם).  
 gift, מִנְחָה, מִתְּנָה offering.  
 give, to, נָתַן.  
 give to wife, to, אֵשָׁה (לְ).  
 glad, to be, גִּיל to exult; שִׂמְחָה  
 to be cheerful.  
 glide, to, הִלָּךְ *piel*.  
 glorify, to, כָּבֵד *piel (niph. for pass.)*.  
 glory, תְּפָאֳרָה, כְּבוֹד.  
 glory, to (make a boast), הִתְפָּאֵר,  
 פָּאֵר *hithp. of פָּאֵר*.  
 go, to, הָלַךְ, בּוֹא, יָלַךְ.  
 go forth, to, יָצָא.  
 go hence, to, הָלַךְ, יָצָא sometimes  
 מִזֶּה.  
 goat, עֵז (5, *pl.* עִזִּים).  
 God, אֱלֹהִים, *with sing. verbs*; אֵל.

gold, **זָהָב**, **פָּז**, fine gold.  
 good, **טוֹב**.  
 good, to do, **יָטַב** *hiph.*  
 goodness, **הַסָּדֵק** (4 ח).  
 grace, **חֵן** (5 ה).  
 grass, **דְּשָׁא** tender grass ; **חֲצִיר**  
 herbage.  
 great, **גָּדוֹל**.  
 great, to be, **גָּדַל** or **גִּדַּל**, *in hiph.*  
 to make great ; **שָׁנָא** *hiph.* to be-  
 come great (*rare*).  
 greatly, **מְאֹד**.  
 grow, to **גָּדַל**.  
 guide, to, **נִהַל**, *piel of נָהַל* to move ;  
*ptc.* **מְנַהֵל** a guide.  
 handmaid, **אֲמָה**, **שִׁפְחָה** maid-  
 servant.  
 happy (art, is, etc.), **אֲשֶׁרִי** (*const.*)  
 blessings upon. See blessed.  
 harp, **כַּנּוֹר**.  
 harvest, **קַצִּיר**.  
 haste, to, **חָיַשׁ**.  
 hate, to, **שָׂנֵא**.  
 head, **רֹאשׁ** (*pl.* **רִאשִׁים**).  
 heal, to, **רָפָא** *qal and piel.*  
 hear, to, **שָׁמַע**.  
 hearken, to, **הִשְׁמָעִין**, *hiph.* (**אָזַן**) ; **קָשַׁב**.  
 heart, **לֵב**, (**לֵב**) (5 ל).  
 heaven, **שָׁמַיִם**.  
 heed, to take, **שָׁמַר** *qal or niph.*  
 help, *subst.* **עֲזָרָה** (4 ע), **עֲזָרָה**.  
 herb, **דְּשָׁא** tender grass ; **עֵשֶׂב**  
 vegetation (4 ע).  
 heritage, **נַחֲלָה**, **יְרוּשָׁה**.  
 hero, **גִּבּוֹר חַיִל** mighty one ;  
 mighty one of strength.  
 hide, to, **סָתַר** *gen. in hiph.*  
 high place, **בִּמְהָ**, *gen. pl.* **בִּמְוֹת** ;  
**מָרוֹם** height generally.  
 high priest, **כֹּהֵן הָרֹאשׁ** (head-  
 priest) ; **כֹּהֵן גָּדוֹל** (great priest).

holiness, **קִדְּשׁ** (4 ק).  
 holy, **קָדוֹשׁ**.  
 honour, to, **כָּבֵד** (to be weighty),  
*in piel.*  
 hope, to, **קָוָה** *piel* ; hope, *subst.* **תְּקוּוּהָ**.  
 horn, **קֶרֶן** (4 ק) ; **קָ' הָרִים** to 'exalt  
 the horn,' i.e. to give power  
 or dignity : in music, **קָרֵן** or  
**שׁוֹפָר**.  
 horse, **פָּרָשׁ**, **סוּס**.  
 house, **בֵּית**. See p. 62.  
 how ? **מָה**, **אֵיךְ**.  
 how long ? **עַד-מָתַי**.  
 humble, **עָנִי** (*pl.* **עֲנִיִּים**).  
 hungry, to be, **רָעַב** (ל for).  
 hurt, to, **כָּלַם** *hiph.* ; **רָעַע** *hiph.*  
 hurt, *subst.* **פִּגְעָרָע** stroke of evil.  
 husband, **אִישׁ** (man) ; **בַּעַל** (lord).  
 idols, **אֱלִילִים** *pl. m.* ('things of  
 nought').  
 image, **מַצֵּבָה**.  
 immortality, **חַיֵּי נֶצַח**. (See p. 240  
*note.*)  
 impel, to, **נָדַח** ; *gen. hiph.* **הִדְרִיחַ**.  
 incline, to, **נָטָה** to stretch ; *gen.*  
*hiph.* **הִטָּה**.  
 increase, to, **יָסַף** *qal, hiph.* (by  
 addition) ; **גָּדַל** *hiph.* (by growth).  
 increase, *subst.* **יְבוּל** produce ;  
**פְּרִי תְבוּאָה** fruit, profit.  
 indignation, **זַעַם**.  
 inherit, to, **יָרַשׁ**, **נָחַל**.  
 inheritance. See heritage.  
 iniquity, **עוֹן** (*const.* **עֲוֹן**).  
 innocency, **נְקִיּוֹן** ; **תְּמָחָה** integrity.  
 instead of, **תַּחַת**.  
 instruction, **מוֹסָר** *m.*  
 iron, **בַּרְזֵל**.  
 is, there, **יֵשׁ**.  
 is not, there, **אֵין**, p. 142.



- jest, to, צַחַק, שַׂחַק.
- jewel, כְּלִי (pl. כְּלִים), סִגְלָה, 'peculiar treasure.'
- journeying, מַסַּע.
- joy, subst. גִּיל; rejoicing, מְשׁוֹשׁ.
- judge, to, שָׁפַט; qal ptc. שׁוֹפֵט a judge.
- judgment, מִשְׁפָּט.
- just, צַדִּיק.
- just, to be; to deal justly, צָדַק; in piel and (generally) hiph. to make or declare just.
- keep, to, שָׁמַר.
- kill, to, הָרַג; hiph. of מוֹת; to slaughter, טָבַח (for food).
- kindness, חֶסֶד; to show kindness, hiph. הִחֲסִיד (עם to).
- king, מֶלֶךְ (מ 4); to make king, hiph. הִמְלִיךְ.
- kingdom, מַלְכוּת.
- knee, בִּרְךָ (4, dual בְּרָכִים).
- know, to, יָדַע; inf. const. יִדְעַת knowledge.
- ladder, סֻלָּם.
- lament, to, סָפַד (to smite, as the breast), נָהָה.
- lamentation, מִסְפָּד, קִינָה.
- lamp, נֵר.
- law, תּוֹרָה.
- lay (song), זָמַר.
- laziness, עֲצָלָה.
- leaf, עֵלֶה (6, const. עֲלֵה).
- learn, to, לָמַד; piel to teach.
- leave, to, יָתַר hiph. to let remain over; עָזַב to forsake.
- left hand, שְׂמָאל; to turn to the left, הִשְׁמִיל hiph.
- length, אָרָךְ.
- lest, בִּלְתִּי, בִּלְתִּי.
- lie down, to, שָׁכַב; רָבִין to crouch.
- lie, to (speak falsely), כָּזַב gen. piel; שָׁקַר piel.
- lift up, to, נָשָׂא; הָרִים, hiph. of רָם.
- light, אֹר.
- lion, lioness, אַרִּי m., אַרְיָה m., לְבִיא c.; שַׁחַל young lion.
- little, קָטָן; קָטַן; a little מְעַט.
- little, to be, קָטָן.
- live, to, חָיָה; in piel, to preserve alive; חָי adj. living.
- lodge, to, לָוִן, לִין.
- long (adj.), אָרָךְ, const. אָרָךְ.
- long-suffering, אָרָךְ אַפִּים, רַחוּם.
- look upon, to, רָאָה.
- lord, אֲדֹנָי (אֲדֹנִי).
- LORD, the, יְהוָה, p. 41.
- lose, to, אָבַד; perish אָבַד.
- lot, גּוֹרֵל.
- love, to, אָהַב love, subst. אֲהָבָה.
- make one's bed, to, הִצִּיעַ, hiph. of יָצַע to strew.
- man, אָדָם a human being; אִישׁ a male person, also husband; אָנוּשׁ a mortal.
- manslayer, רָצַח, qal ptc. of רָצַח.
- many, רַב, pl. רַבִּים, fem. רַבָּה, pl. רַבּוֹת.
- matter (thing), דָּבָר.
- meditate, to, הִגָּה (לְ, בְּ, on).
- merciful, חַסִּיד; רַחוּם pitiful.
- mercy, חֶסֶד; the mercy-seat, כַּפֹּרֶת.
- midst, תְּוֹךְ, const. תּוֹךְ; in the midst of.
- mighty, גִּבּוֹר.
- minister, to, שָׁרַת, piel of שָׁרַת.
- miracle, אוֹת sign (pl. אוֹתוֹת); מוֹפֵת wonder.
- miserable, עָמַל.
- missing, to be, עָדַר in niph. (in qal, to arrange, muster). So פָּקַד niph.

mist, עָרַפֶּל ; vapour ; טַל.  
mistress, נִבְרַת, opposed to servant ;  
בַּעֲלָה possessor.

mockery, לַעַג.

moon, יָרֵחַ ; לְבָנָה ; month, יָרֵחַ.

morrow. See to-morrow.

Most High, the, עֶלְיוֹן.

mother, אִם. See p. 62.

mount, mountain, הָר (5, pl. הָרִים).

mourning, אָבֵל (w. suff. אֲבֵלִי).

mouth, פֶּה, const. פִּי, pl. פִּיּוֹת. See p. 62.

move, to (advance), הִתְנַהֵּל, hithp. of נָהַל.

murderer, רָצֵחַ, gal ptc. of רָצַח.

murmur, to, הִלִּין, hiph. of הָלַן, niph. גָּלוּן ;  
of לִין or לִין ; murmurer, ptc. מְלִין ;  
murmurings, תְּלִנּוֹת.

name, a, שֵׁם, w. suff. שְׁמִי, שְׁמֵכֶם, pl. שְׁמוֹת, const. שְׁמוֹת.

nation, גּוֹי, עם and עַם people.

near, to be, קָרַב to bring near, gal and hiph. ; near, adj. קָרוֹב.

night, לַיִל generally with הָ.

nostrils, אֲפִים dual.

not, לֹא, בְּלִי, אֵל, לֹא. See p. 141 ; 'there is not,' אֵין (const. of אֵין).

nought, אָפַס (cessation) ; for nought, חֲנָם.

observe, to, שָׁמַר.

obtain, to, הִפִּיק, hiph. of פִּיק ; הִשִּׁיג, hiph. of נִשַּׁג.

offer, to, זָבַח (to sacrifice) ; הִעֲלָה, hiph. of עָלָה (to cause to go up).

offering, an, קָרְבַּן (brought near) ; מִנְחָה (presented) ; זָבַח (sacrifice).

oil, שֶׁמֶן.

on behalf of. See behalf.

oppressed, עָשׂוּק, gal ptc. pass. of עָשָׂק.

orphan, יָתוֹם.

other, אֲחֵר.

oven, תַּנּוּר.

overthrow, subst. מַהפֶּכֶה.

pass away, to, עָבַר.

path, אֶרֶץ, מַסְלָה.

peace, שָׁלוֹם.

people, a, עַם ; לְאוֹם (nation).

perfect, תָּמִים ; שָׁלֵם finished, whole.

perhaps, אֲיֻלִּי.

perish, to, אָבַד.

pillar, עַמּוּד.

pit, בּוֹר (cistern, as opposed to בְּאֵר springing well).

pitcher, כַּד (5).

place, subst. מָקוֹם.

place, to, שָׁם or שׁוּם.

plant, to, נָטַע ; a plant, נֶטֶע.

plunder, to, בָּזַז.

poor, עָנִי ; דָּל ; אֲבִיוֹן.

poor, to make, הוֹרִישׁ, hiph. of יָרַשׁ.

portion, חֵלֶק (4).

possession, מִקְנָה ; נַחֲלָה (inheritance).

possession, to get, יָרַשׁ.

pour forth, as of music, הִפִּיעַ, hiph. of נָבַע.

power, כֹּחַ (strength) ; חֵיל (also virtue, courage, wealth).

praise, to, הִלֵּל piel (הָלַל to be bright) ; praise, subst. תְּהִלָּה.

precious, יָקָר.

present (at hand), קָרוֹב.

pride, נִאֲוָה.

priest, כֹּהֵן (pl. כֹּהֲנִים) ; priesthood,

כֹּהֲנָה.

prize, to, הוֹקִיר, hiph. of יָקַר.

- prophet, **נָבִיא**; a seer, **חֹזֶה** (*ptc. of חֹזֶה*).
- prosper, to, **צָלַח**; *hiph.* to cause to prosper, **הִצְלִיחַ**.
- prove, to, **בָּחַן** (to test).
- prudence, **עֲרָמָה**.
- prudent, to be, **הִשְׁבִּיל**, *hiph. of שָׁבַל*.
- punish, to, **הָפָה**, *hiph. of נָכַח*.
- pure, **בָּר**, **טָהוֹר** (chiefly used of gold).
- pursue, to, **רָדַף**.
- quail, *subst.* **שָׁלוּ** (*collective*).
- queen, **מַלְכָּה**, **נְבִירָה**, **נִשְׁלָה**.
- rain, **מָטָר**, (4) **נָשָׂם**.
- ram, **אֵיל**, *pl.* **אֵילִים**.
- ray, **נֶגֶה**, (4) **נֶגֶה**.
- reach, to, **הִגִּיעַ**, *hiph. of נָגַע* to touch.
- reap, to, **קָצַר**; reaper, *ptc.* **קָצֵר**.
- rebuke, *subst.* **חֲרָפָה**.
- receive, to, **קָבַל** *piel*; **לָקַח** to take.
- reckon, to, **חָשַׁב**, **סָפַר**.
- recompense, a, **נִמּוּל**, *m.* See render.
- reconcile, to, **כָּפַר**, *piel of כָּפַר* to cover.
- refreshed, to be, **נִפְּשׁ**; *inf.* **הִנְפִּישׁ**; *niph.* of **נִפְּשׁ**.
- refuge, **מַחְסֶה**.
- regard, to, **הִקְשִׁיב**, *hiph. of פָּנָה* to sharpen (the ear), **קִישַׁב** to sharpen (the ear), **הִשְׁמַע**.
- rejoice, to, **שִׂמַּח**, **גִּיל** or **גִּיל**.
- remember, to, **זָכַר**.
- remove, to, **הִסִּיר**, *hiph. of סָר*.
- rend, to, **פָּרַם**, **קָרַע**.
- render, to, **הִשִּׁיב**, *hiph. of שָׁבַל* to return. For 'render recom-
- pense,' say 'render according to the work.' **נָמַל**.
- reproach, *subst.* **חֲרָפָה**, *pl.* **חֲרָפוֹת**.
- requite, **נָמַל**. See render.
- rest, to, **שָׁכַח**; *in hiph.* to give rest.
- rest, **מְנוּחָה**, **מְנוּחָה**.
- return, to, **שָׁב** *qal (gen. intrans.) and hiph. (trans.)*.
- riches, **עֲשִׂיר**; to make rich, **הִעֲשִׂיר**, *hiph. of עָשָׂר*.
- right, the, **יָשָׁר**, **יָשָׁר**.
- right hand, the, **יְמִין**.
- righteous, **צַדִּיק**.
- righteousness, **צִדְקָה**.
- rise, to, **קָם**.
- rock, **סֶלַע**, **צוּר**.
- root, a, **שָׁרֵשׁ** (4) **שָׁרֵשׁ**.
- root, to take, **הִשְׁרִישׁ**, *hiph. of שָׁרֵשׁ*.
- ruin, **מַחְתָּה**.
- rule, to, **מָשַׁל**, **רָדַה**.
- Sabbath, **שַׁבָּת**.
- sacrifice, **זָבַח** (4) **זָבַח**.
- safety, **יָשָׁע** (4) **יָשָׁע** or **יָשָׁע**.
- sand, **חֹל** (*collective*).
- save, to, **הוֹשִׁיעַ**, *hiph. of יָשָׁע*. See also deliver.
- say, to, **אָמַר**.
- scorn, **לָעַג**.
- screen (covering), **סִתָּה**, (4) **סִתָּה**.
- season, **עֵת**, *pl.* **עֵתוֹת**, **מוֹעֵד**.
- seduce, to, **הִתְעָה**, *hiph. of תָּעָה*; *impf. apoc.* **תִּתְעָה**.
- seed, **זֶרַע** (4) **זֶרַע**.
- seek, to, **בָּקַשׁ**, *piel of בָּקַשׁ*.
- seem, to, **נִחְשַׁב**, *niph. of חָשַׁב* (to be regarded as). Often rendered by the phrase 'to be in the eyes of.'
- seize, to, **אָחַז**, **חָזַק** *hiph.*

- sell, to, מָכַר.  
 send, to, שָׁלַח.  
 sepulchre, קֶבֶר (ק 4).  
 serpent, נָחָשׁ.  
 serve, to, עָבַד; servant, עֶבֶד (ע 4);  
     service, servitude, עֲבוּדָה.  
 set, to, שָׂם or שָׂמוּ.  
 seven, שֶׁבַע; seventh, שְׁבִיעִי.  
 shade, צֶל (צ 5).  
 Sheol, שְׁאוֹל.  
 shepherd, רֹעֶה, *gal ptc. of רָעָה* to  
     feed.  
 shine, to, אָוַר; הִזְהִיר, *hiph. of זָהַר*  
     to shine forth.  
 shoulder, שֵׁכָם (*w. suff. יִשְׁכְּמוּ*).  
 show, to, הִגִּיד, *hiph. of נָגַד*.  
 sickness, מַחֲלָה.  
 silent, to be, דָּמָם.  
 silent, דִּימְיָה (*lit. silence*).  
 silver, כֶּסֶף (כ 4).  
 sin, חַטָּא; sinner, חַטָּא, *pl. חַטָּאִים*.  
 sister, אָחוֹת.  
 skin, עוֹר.  
 sleep, to, יָשָׁן; sleep, *subst. שֵׁנָה*.  
 slowly, gently, לֵאט; slow to  
     wrath, אָרַךְ אַפָּיִם.  
 sluggard, עָצֵל; *adj. slothful*.  
 small, קָטָן, קָטֹן.  
 smoke, עָשָׁן.  
 snow, שֶׁלֶג.  
 so, כֵּן.  
 soil, שָׂדֶה.  
 son, בֶּן, *see p. 62*.  
 song, שִׁירָה, שִׁיר.  
 soul, נֶפֶשׁ (נ 4).  
 sow, to, זָרַע.  
 spark, שְׂבִיב; sparks, בְּנֵי רִשְׁפָּה  
     (*offspring of burning coal*).  
 speak, to, דָּבַר *mostly in piel*.  
 speech, אָמַר, דְּבַר, מִלָּה, *pl. מִלִּים*.
- spirit, רוּחַ.  
 spread out, to, נָטָה.  
 stand, to, עָמַד.  
 star, כּוֹכַב.  
 station, מַצָּב.  
 stay oneself, to, נִסְמָךְ, *niph. of*  
     סָמַךְ.  
 steadfast, to be, אָמִין (*to be strong*)  
     *esp. in hithpael*.  
 step, *subst.* פֶּעַם (*pl. פְּעָמִים*), מַצְעֵד.  
 stoop, to (*descend*), יָרַד.  
 storm, סְעָרָה.  
 stranger, גֵּר.  
 stream, נָחַל, נָהָר.  
 strength, כֹּחַ, חֵיל.  
 stretch forth, to, נָטָה.  
 strong, חָזָק, בְּבִיר, עוֹ (*pl. עֲזִים*).  
 strong, to be, חָזָק, *in hiph. to*  
     strengthen, *hithp. to show one-*  
     self strong.  
 stubble, קֶשׁ, *m. (5)*.  
 subject, to be, כָּנַע, *niph.*  
 subside, to, *see p. 233 note*; נִגְרַע  
     *niph. (נָרַע to take off)*.  
 sun, the, חֶמֶשׁ, חֶמֶה (*poet.*), חֶרֶם.  
 support, to, סָמַךְ.  
 sustain, to, בָּלָל, *piel of בּוֹל*  
     to hold or measure.  
 swear, to, נִשְׁבַּע, *niph. of שָׁבַע*,  
     *from שֶׁבַע seven*.  
 sword, חֶרֶב (ח 4).  
 table, שֻׁלְחָן; tablet, לִיחַ, *pl. לוּחֹת*,  
     לָחָה.  
 take, to, לָקַח, נָשָׂא, לָבַד.  
 take heed, to, שָׁמַר, קִישַׁב *hiph.*  
 take hold, to, הִחְזִיק, *hiph. of חָזַק*  
     (אָחַז (*w. בָּ*), עָלָה or לָ), (בָּ, לָ).  
 take up, to, נָשָׂא, עָלָה *hiph.*  
 temper, to, הִקָּל, *hiph. of קָלַל*.  
 tempest, שִׁעָרָה, סְעָרָה.  
 temptation, מִסָּה.

ten, עֶשֶׂר. See pp. 135, 136.

tender, רַךְ (5).

tent, tabernacle, מִשְׁכָּן, אֹהֶל.

thanks, to give, הוֹדָה, *hiph.* of יָדָה; *impf.* יוֹדֶה.

thanksgiving, תּוֹרָה.

there, therein, שָׁם.

therewith ('with it' according to the sense), בּוֹ, בָּהּ, עִלָּיו, *etc.*

thing, a, דְּבָר (word).

this, these, זֶה, זֵאת, אֵלֶּה.

thought, עֲשֵׂיתָנָה; (scheme, plan) מִזְמָה.

throne, כִּסֵּא (pl. בְּסִאוֹת).

thrust through, to, דָּקַר.

timbrel, תּוֹף.

time, עֵת (5); a set time, מוֹעֵד.

to and fro. Say 'going and returning.'

to-morrow, בַּיּוֹם מָחָר.

top, רֹאשׁ. See head.

torment, נָגַע; חָבַל, *pl.* חֲבָלִים.

touch, to, נָגַע.

towards, אֶל, מוֹל (forepart, front, *subst.* as *prep.*).

transgressor, פָּשַׁע, *ptc.* of פָּשַׁע (*pl.* פֹּשְׁעִים).

tree, עֵץ (3, *pl.* עֵצִים), *often* collective.

trial, to make, צָרָה, בָּחַן.

tribe, שֵׁבֶט, staff or sceptre; (4) נֶשֶׁ, מִטָּה (branch).

trouble, צָרָה, עָמַל, רָע.

trumpet, שׁוֹפָר.

trust, to, אָמַן, בָּטַח.

truth, אֱמֶת, *w. suff.* אֱמֶתוֹ.

turn, to, שׁוּב.

turn away, to, סוּר *qal* (*intrans.*), *hiph.* (*trans.*).

tyrant, נוֹגֵשׁ (*ptc.* of נָגַשׁ).

under, תַּחַת.

unfortunate, אָבַד, *ptc.* of אָבַד.

unintentionally, בְּבִלְיִדְעָה.

unseen, נִרְאָה (*niph.* *ptc.* of רָאָה) *with* אֵין.

until, עַד.

uphold, to, סָמַךְ, תָּמַךְ.

upon, עַל.

upright, יָשָׁר.

violence, מְרוּצָה, חָמָס.

visit, to, פָּקַד.

visitation, פְּקֻדָּה.

voice, קוֹל (*pl.* קוֹלוֹת).

walk, to, הֵלֵךְ, *often* *hithpael*.

want, to, חָסַר.

war, מִלְחָמָה.

warrior, גִּבּוֹר, אִישׁ מִלְחָמָה.

watch over, to, צָפָה (to view as from a distance), *qal* or *piel*; שָׁמַר (to guard).

water, מַיִם (*const.* מֵי).

wave, גַּל (5) מִשְׁבָּרִים (*only* in *pl.*) breakers.

way, דֶּרֶךְ (4).

well, *subst.* בּוֹר, בְּאֵר (see pit).

well with, to be, יָטַב, *esp.* in *hiphil* (הִיטִיב).

whence? מֵאֵינָן.

wherewith? בְּמָה.

whirlwind, סוּפָה, גִּלְגִּל.

white, לָבָן.

whither? אֵנָה.

whole, כָּל; the whole of כָּל־.

whosoever, כָּל every one, (*often* *with ptc.*); מִי.

wicked, רָשָׁע.

wickedness, רָשָׁעָה, רִשְׁעָה.

wife, אִשָּׁה. See p. 62.

wilderness, מִדְבָּר, יִשְׁמֹן.

will, *subst.* רָצוֹן, חֲפִיץ.

wind, רוּחַ.

wisdom, חֵכְמָה.

wise, חָכָם.

witness, a, עֵד; (1, pl. עֵדִים) witness  
(testimony), עֵד or עֵדָה; the  
Testimony, עֵדוּת.

witness, to bear, עִיד.

woe, אָוִי.

woman, אִשָּׁה. See p. 62.

word, דְּבַר.

work, מַעֲשֶׂה, פֶּעַל.

work, to, עָשָׂה.

world, תֵּבֵל (inhabited world).

worms, רֶמְפָּה coll.; תּוֹלְעָה earthworm.

worthy, יָקָר (a worthy person, אִישׁ  
חַיִּיל); to be worthy of, יָקָר with  
לְ.

wrath, אַף, אַפִּים (nostrils); חֶמָּה  
(heat); קֶצֶף (of Divine wrath).

wretched, אֲבִד.

write, to, כָּתַב, סָפַר; ptc. סוֹפֵר  
writer, scribe.

wrong, subst. חָמָס, עֲוִתָּה.

young man, נָעַר, עֶלָם, בָּחוּר.

youth, יְלָדוּת f.; נְעוּרִים m. pl. as  
abstract.

zealous, to be, קָנָא, piel (לְ for).

## PROPER NAMES.

(EXEMPLIFYING METHODS OF TRANSLITERATION.)

*For Names prefixed to O. T. books, see p. 310.*

Aaron, אֶהֱרֹן.

Abel, הֶבֶל.

Abner, אֲבִינֵר.

Abraham, אַבְרָהָם.

Abram, אַבְרָם.

Absalom, אַבְשָׁלוֹם.

Adam, אָדָם.

Adonizedek, אֲדֹנִי-צֶדֶק.

Amalekite, עַמְלֵקִי.

Arabia, עֵרַב.

Arphaxad, אַרְפַּכְשָׁד.

Assyria, אַשּׁוּר.

Azariah, עֲזַרְיָה.

Baal, בַּעַל.

Babel, Babylon, בָּבֶל.

Bethlehem, בֵּית לֶחֶם.

Bethshemesh, בֵּית-שֶׁמֶשׁ.

Cain, קַיִן.

Caleb, כָּלֵב.

Canaan, כְּנָעַן.

Carmel, כַּרְמֶל.

Chaldees, כַּשְׁדִּים.

Charan, חָרָן.

Cush, כּוּשׁ (Ethiopia).

Cyrus, כּוּרֶשׁ.

David, דָּוִיד, דָּוִד.

Eden, עֵדֶן.

Edom, אֶדוֹם.

Egypt, מִצְרַיִם; Egyptian, מִצְרִי.

Elijah, אֵלִיָּהוּ, אֵלִיָּה.

Esau, עֵשָׂו.

Ethiopia. *See* Cush.

Euphrates, פָּרָת.

Eve, חַוָּה.

Gibeon, גִּבְעוֹן.

Gilboa, גִּלְבָּעַ.

Gilead, גִּלְעָד.

Goliath, גִּלְיָת.

Hagar, הָגָר.

Ham, חָם.

Hananiah, חֲנַנְיָה.

Haran. *See* Charan.

Hebrew, עִבְרִי.

Hebron, חֶבְרוֹן.

Hermon, חֶרְמוֹן.

Hezekiah, חֲזַקְיָהוּ.

Isaac, יִצְחָק.

Ishbosheth, אִישׁ-בִּשְׁת.

Israel, יִשְׂרָאֵל.

Jacob, יַעֲקֹב.

Japheth, יָפֶֿתֿ.

Jashar, יָשָׁר.

Jeroboam, יֵרֹבָעָם.

Jerusalem, יְרוּשָׁלַם (יְרוּשָׁלַיִם).

Jesse, יֵשׁוּ.

Jesus, יֵשׁוּעַ.

Joab, יוֹאָב.

Jonathan, יְהוֹנָתָן.

Jordan, יַרְדֵּן (*generally with art.*).

Joseph, יוֹסֵף.

Judah, Judas, יְהוּדָה.

Laban, לָבָן.

Lebanon, לְבָנוֹן (*often with art.*).

Lot, לוֹט.

Maccabæus, מַקָּבִי.<sup>1</sup>

Manasseh, מְנַשֶּׁה.

Mattathias, מַתַּתִּיָּה.

Mephibosheth, מִפְּיִבְשֶׁת.

Mesopotamia, מִסְכְּרִים.<sup>2</sup>

Mishael, מִישָׁאֵל.

Moab, מוֹאָב.

Modin, מוֹדִיעִין.

Moses, מֹשֶׁה.

Nabal, נָבָל.

Nebuchadnezzar, נְבוּכַדְנֶאצַּר.<sup>3</sup>

Noah, נֹחַ.

Palestine, פְּלִשְׁתִּי (land of the Philistines).

Persia, פָּרַס.

Pharaoh, פַּרְעֹה.

Philistine, פְּלִשְׁתִּי.

Phinehas, פִּינְחָס.

Rachel, רָחֵל.

Rebekah, רִבְקָה.

Rehoboam, רְחַבְעָם.

Reuben, רְאוּבֵן.

Sarah, שָׂרָה.

Saul, שָׂאוּל.

Seth, שֵׁת.

Shechem, שֶׁכֶם.

Shem, שֵׁם.

Simeon or Simon, שִׁמְעוֹן.

Sinai, סִינַי.

Solomon, שְׁלֹמֹה.

Zedekiah, צִדְקִיָּהוּ.

Zion, Sion, צִיּוֹן.

Zoar, צוֹעַר.

<sup>1</sup> So Ewald, from מַקָּבִי 'a hammer' (compare Charles *Martel*); others write מִכְּבִי as from the initial letters of יְהוָה גְּאֲלִים יְהוָה *who is like Thee among the gods, Jehovah?* Exod. xv. 11.

<sup>2</sup> 'Aram (Syria) of the two Rivers.' <sup>3</sup> In Jeremiah and Ezekiel נְבוּכַדְרֶאצַּר *Nebuchadnezzar*.



# BOOKS OF THE OLD TESTAMENT:

THEIR HEBREW TITLES, THREEFOLD DIVISION, AND ORDER.

| ENGLISH TITLE.           | HEBREW TITLE. | ENGLISH TITLE.               | HEBREW TITLE.         |
|--------------------------|---------------|------------------------------|-----------------------|
| THE LAW.                 | תּוֹרָה       | Micah                        | מִיכָה                |
| Genesis <sup>1</sup>     | בְּרֵאשִׁית   | Nahum                        | נְחֻם                 |
| Exodus <sup>1</sup>      | שְׁמוֹת       | Habakkuk                     | חֲבַקּוּק             |
| Leviticus <sup>1</sup>   | וִיקְרָא      | Zephaniah                    | צְפַנְיָהוּ           |
| Numbers <sup>1</sup>     | בְּמִדְבָּר   | Haggai                       | חַגִּי                |
| Deuteronomy <sup>1</sup> | דְּבָרִים     | Zechariah                    | זְכַרְיָה             |
|                          |               | Malachi                      | מַלְאְכִי             |
| THE PROPHETS.            | נְבִיאִים     | THE WRITINGS <sup>4</sup> .  | כְּתוּבִים            |
| Joshua <sup>2</sup>      | יְהוֹשֻׁעַ    | Psalms                       | תְּהִלִּים            |
| Judges                   | שׁוֹפְטִים    | Proverbs <sup>1</sup>        | מִשְׁלֵי              |
| 1 Samuel                 | שְׁמוּאֵל א'  | Job                          | אִיּוֹב               |
| 2 Samuel                 | שְׁמוּאֵל ב'  | Song of Solomon <sup>5</sup> | שִׁיר הַשִּׁירִים     |
| 1 Kings                  | מְלָכִים א'   | Ruth                         | רוּת                  |
| 2 Kings                  | מְלָכִים ב'   | Lamentations <sup>1</sup>    | אֵיכָה                |
| Isaiah <sup>3</sup>      | יְשַׁעְיָהוּ  | Ecclesiastes                 | קֹהֶלֶת               |
| Jeremiah                 | יִרְמְיָהוּ   | Esther                       | מִגֵּלַת אֶסְתֵּר     |
| Ezekiel                  | יְחֶזְקֵאל    | Daniel                       | דָּנִיֵּאל            |
| Hosea                    | הוֹשֵׁעַ      | Ezra                         | עֶזְרָא               |
| Joel                     | יוֹאֵל        | Nehemiah                     | נְחֵמְיָה             |
| Amos                     | עָמוֹס        | 1 Chronicles                 | דְּבָרֵי הַיָּמִים א' |
| Obadiah                  | עוֹבַדְיָה    | 2 Chronicles                 | דְּבָרֵי הַיָּמִים ב' |
| Jonah                    | יוֹנָה        |                              |                       |

<sup>1</sup> Hebrew name taken from the first word or phrase of the Book.

<sup>2</sup> Joshua to 2 Kings, inclusive, 'the former prophets' נְבִיאִים רִאשׁוֹנִים.

<sup>3</sup> Isaiah to Malachi, 'the latter prophets' נְבִיאִים אַחֲרֹנִים. <sup>4</sup> Gr. 'hagiographa.'

<sup>5</sup> 'Song of Songs' to Esther, inclusive, 'the five rolls' חֲמִשׁ מְגִלּוֹת.

# ALPHABETICAL INDEX.

*The numbers refer to the pages.*

- Ablative**, sign of the, 50.  
**Absolute Case**, the, 156.  
**Accents**, the, 33; **Distinctive**, 165; **Conjunctive**, 166; in the Poetical Books, *ib.*; system of accentuation illustrated in the Book of Ruth, 167 *sq.*  
**Accusative**, sign of the, 50, 69; cognate, 151; adverbial, after Intransitive Verbs, 152; double Accusative, *ib.*  
**Acrostics** in Hebrew Poetry, 199.  
**Adjectives**, inflected like Nouns, 65; attributive and predicative, *ib.*; with the Article, 66; comparison of, *ib.*, 160; lack of, supplied by circumlocutions, 66, 157, 159; concord of, 158; *constructio ad sensum*, 159; without substantives, *ib.*  
**Adverbs**, of Place, 139; of Time, 140; of Manner, *ib.*; Negative, 141; of Cause, 142; Interrogative, *ib.*  
**Affirmatives of Nouns**, 132.  
**Alphabet**, the Hebrew, 1, 4.  
**Apocopate Imperfect**, the, 93.  
**Apocrypha**, passages from the, 240 *sq.*  
**Apposition of Nouns**, 155, 159.  
**Article**, the, 45; how pointed, *ib.*; with Adjectives, 66, 159; with demonstrative Pronouns and Participles, 159; not prefixed to Nouns in the construct state, 50, 157.  
**B<sup>e</sup>ghadhk<sup>e</sup>phath Letters**, 6, 20.  
**Cases of Nouns**, 49, 156.  
**Clauses**, how broken up by Accents, 36; connection of by the copulative, 162.  
**Cohortative Imperfect**, the, 92.  
**Comparative Degree**, the, how expressed, 66, 160.  
**Completeness and Incompleteness**, rather than Time, the note of Hebrew Tenses, 93, 152.  
**Concord of Verb and Subject**, 149; apparent exceptions, 150; of Adjective and Noun, 159.  
**Conditional**, how expressed, 153.  
**Conjugations of the Verb**, 73; names of the, 74, 80.  
**Conjunction ׀**, pointing of the, 32, 46; different uses of, with the Verb, 96; various meanings of,

- in the connection of clauses, 162.
- Conjunctions, list of, 144.
- Consonants, divisions of the, 29 ; quiescent, 13, 23.
- Construct State, the, 50, 157, 159.
- Contracted Verbs, 110 ; summary of, 113.
- Daghesh forte, 21 ; compensative, *ib.* ; conjunctive, *ib.* ; characteristic, 22.
- Daghesh lene, 20 ; when omitted, 21.
- Dagheshed Nouns (in inflection), 60.
- Dative, sign of the, 50, 69, 158 ; with possessive force, *ib.*
- Declension of Nouns, 52 ; the six Declensions, 67 ; of Feminine Nouns, 61.
- Definiteness of Nouns, how expressed, 50.
- Degrees of Comparison, 160.
- Delitzsch, Dr., 203.
- Demonstrative Pronouns, 71 ; with Article, 159 ; for Relative, 162.
- Derivatives, formation of, 38.
- Diphthongs, 13, 24.
- Divine Name, the, employed to indicate greatness, 160 ; Names, use of the, 155.
- Driver, Dr., on the Tenses, 93, 95, 152.
- Dual number, the, 49, 156.
- Ecclesiasticus, Fragments of the Hebrew original, recently discovered, 219.
- Feminine Nouns, 61 ; abstract and collective, 47.
- Final Letter-forms, 8.
- Future time, how expressed by the Verb, 93, 94.
- Genders in Hebrew, 46.
- Genitive, the, 50, 157.
- Ginsburg, Dr., 185, 203.
- Gutturals, the, enumerated, 17, 29 ; peculiarities of the, 31.
- Guttural Verbs, characteristics of, 104 ; summary of Forms, 107 ; with Pronominal Suffixes, *ib.* See Verbs.
- Hebrew, the later, references to, 220.
- Hebrew Study, its simplicity and difficulty, 149.
- 'He<sup>e</sup>mantive' Letters, 38.
- Hiphil and Hophal Conjugations, the, 86 ; causative force of, *ib.* ; Paradigms of (Strong Verb), *ib.* ; Comparative Paradigms of, 256-259.
- Hiphil with Double Object, 152.
- Hithpael Conjugation, the, 84 ; reflexive and intensive, 85 ; Paradigm of (Strong Verb), *ib.* ; Comparative Paradigms of, 260, 261.
- Hymn from Scott's *Ivanhoe*, 243.
- Imperative, Conjugations that omit the, 74 ; forms of the, 92 ; Imperfect used for, *ib.* ; use of the, 154 ; in prohibitions, 141, 154 ; expressive of consequence, *ib.*
- Imperfect, the, how conjugated, 76 ; uses of the, 93, 152, 153.
- 'Impersonal' Verbs, 150.
- Infinitive, Absolute and Construct, 75, 92 ; use of the Abso-

- lute, 154; of the Construct, 155.
- Interjections**, 71, 145.
- Interrogative**, direct and indirect, 153, 154; Prefix, how pointed, 143; Pronouns, 71. *See Questions.*
- Intransitive Verbs** with object-noun, 152.
- 'Irregularities' in Verbs, principal cause of, 89.
- Jehovah** (Yahveh), how written and read, 41, 156.
- 'Jot or Tittle,' 40.
- Jussive Imperfect**, the, 92.
- K<sup>e</sup>thibh**, 40; illustrated in Reading Lessons, 168 *sq.*
- Mappiq**, 29.
- Maqqeph**, 32.
- Massorettes**, the, 9; Massoretic notes, 40, 42.
- Methegh**, 16, 26, 28, 31.
- 'Milel' and 'Milra,' 33.
- Mishna**, the, 220.
- Negative**, how expressed, 141, 154.
- New Testament**, Versions of the, in Hebrew, 203.
- Niphal Conjugation**, the, 80; primarily reflexive, generally passive, *ib.* Paradigm of (Strong Verb), 81; Comparative Paradigms of, 250.
- Nominal Inflection**, law of, 55.
- Nouns**, division of, 46; declension of, 52, 56; how made definite, 50; segholate, 59; dagheshed (from "yy verbs), 60; feminine, 61; monosyllabic, 130; irregular, 62; compound (generally Proper Names), 132; with suffixes, 64; Paradigms of, 264-272.
- Noun-formation**, 129; method of, from verbal roots, 130; preformative and affirmative letters, 132.
- Number**, 48.
- Numerals**, the, 134, 161; cardinal, 134; gender of, explained, *ib.*; used in expressing dates, 137; ordinal, *ib.*; distributive, *ib.*; omission of substantives after, *ib.*
- Nun Epenthetic**, 101; Paragogic, 173 *note*; 202 *note.*
- Object of the Verb**, 151; principal and secondary, 152.
- Optative**, the, how expressed, 153.
- Parallelism**, poetical, 184.
- Participles**, the, 75; Adjective-forms of the Verb, *ib.*; with the Article, *ib.*; as Predicate, *ib.*, 151, 155; general use of, 92; expressive of continuous action or state, 94; with suffixes, 99; with Article, as a relative clause, 155.
- Particles**, 139; often formed from other parts of speech, *ib.*
- Past time**, how expressed by the Verb, 93.
- Pathach Furtive**, 29.
- Patronymics**, formation of, 48.
- Pause**, effect of, in lengthening vowels, 36; illustrated in Reading Lessons, *passim.*
- 'Perfect,' the, how conjugated, 75; uses of the, 93, 152.
- Piel and Pual Conjugations**, 82; intensive force of, *ib.*; Paradigm

- of (Strong Verb), 83; Comparative Paradigms of, 252-255.
- Pilel (Pôlal) and Pilpel, 112, 121.
- Pirqué Aboth, 220.
- Plural number of Nouns, formation of the, 48; often expressed by repetition, 156.
- 'Pluralis Excellentiae,' 155.
- Possessive Relation, denoted by Prepositions, 157.
- Potential, the, how expressed, 153.
- Preformatives of Nouns, 132.
- Prepositions, list of, 143; with Pronominal Suffixes, 69; Prefix, pointing of the, 51, 143.
- Present time, how expressed by the Verb, 93.
- Prohibitions, how expressed, 154.
- Pronominal Suffixes to Nouns, 53, 56, 63, 98; to Particles, 69.
- Pronouns, classes of, 67 (*see* Demonstrative, Relative, Interrogative); Personal, Paradigm of, 68, 97; Personal, the, as Subject, 150; Emphatic, 161; cases of, 69; Prepositions with, *ib.*
- Psalms, Titles of, 186, 189, 193; verse-numbering different often in Hebrew and English, 186.
- Punctuation marked by Accents, 33.
- Qal Conjugation, the, 76; Paradigm of (Strong Verb), 77; Comparative Paradigms of, 246-249.
- Qamets and Qomets, 'Qamets-chatuph,' 27.
- Q<sup>erî</sup>, 40; illustrated in Reading Lessons, 168-*sq.*
- Quality or attribute, how often denoted, 160.
- Questions, direct, 153; indirect, 154; disjunctive, *ib.*
- Quiescent Letters, 23; Verbs, 115, 120, 124; summaries of, 118, 122, 127.
- Radical Letters, 37, 73.
- Raphê, 29; in Psalm i, 185.
- Relative Pronoun, the, 72; how used, 161; often inclusive of Antecedent, 162; substitutes for, *ib.*; omission of, 72; relative prefix, ׀, 162.
- Roots, Hebrew, trilateral, 37; generally Verbs, *ib.*, 73; quadrilateral, *ib.*
- Segholate Nouns, 59, 130.
- Semi-vowels, 23.
- Servile Letters, 38, 39.
- Sheva, simple, 15; silent and vocal, 15, 16, 32; compound, 17; merged in slight vowels, 32.
- 'Strong' Verbs, 76; variations in the, 78, 89; Paradigm of the, 77 *sq.*, 246 *sq.*
- Subject, the, denoted by Article, 48; the Indefinite Personal, 150; Copula and Predicate, 149.
- Substantive Verb *to be*, conjugation of, 126.
- Suffixes 'heavy' and 'light,' 64; denoting the Object of the Verb, 98; scheme of, *ib.*; with Infinitives and Participles (possessive or object), 99.
- Superlative Degree, 66, 160.
- Syllable, Laws of the, 25.
- 'Tenses' in Hebrew, 74; indicating state and not time, 93; illustrated in Psalm i, 153.
- 'Vav Conversive,' so-called, 94; special pointing of, 95; 'Vav Consecutive,' 96.

**Verb, the Hebrew, 73**; its 'Modifications' or 'Species,' *ib.*; with Pronominal Suffixes, 97; Paradigm of, 262, 263.

**Verbal Inflection, law of, 55, 99.**

**Verbs with Gutturals, 104, 107**; Pe Nun, 110, 113; Double Ayin, 111, 113; Pe Aleph, 115, 118; Pe (Vav and) Yodh, 116, 118; Ayin Vav, 120, 122; Ayin Yodh, 121, 122; Verbs Lamedh Aleph, 124, 127; Verbs Lamedh He, 125, 127.

**Verbs varying between Transitive and Intransitive, 151.**

**Vocative, the, 49**; with the Article, 158.

**'Voices' of Hebrew Verbs, 73.**

**Vowels, their sounds, 2**; their forms, 10, 12, 18; 'scriptio plena' and 'defectiva,' 10; table of the, 18; unchangeable and changeable, 53, 54.

**Vowel-letters, the, 9.**

**Vowel-system, defects in the, 13.**

**Weak Verbs, 103**; classification of, *ib.*, 104; formation of Nouns from, 133.

**Weights and measures, how expressed, 137.**

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